

THE  
WORKES OF  
IOHN HEIWOOD  
NEWLIE IMPRIN-  
TED.

*Namelie,*

A Dialogue, wherein are pleasantlie contriued  
*the number of all the effectuall Prouerbs in our*  
English tongue: Compact in a matter  
concerning two maner of  
Mariages.

*Together with three hundred Epigrammes vpon*  
*three hundred Prouerbes.*

Also a fourth, fifth and sixth hundreth of other  
very pleasant, pithie and ingenious  
Epigrammes.



*At London*

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## The Preface.

**A**mong other things profiting in our tong,  
Those which much may profit both old and yong;  
Such as on their fruit will feede or take holde,  
Are our common plaine pithie Proverbs olde.

Some sense of some of which being bare and rude,  
Yet to fine and fruitfull effect they allude.

And their sentences include so large a reach,  
That almost in all things good lessons they teach.

This write I, not to teach, but to touch: for why,

Men know this as well, or better then I.

But this and this rest, I write for this,

Remembring and considering what the pith is,

That by remembrance of these Proverbs may grow.

In this tale, erst talked with a friend, I show

As many of them as we could fitly finde

Falling to purpose, that might fall in minde.

To th'entent that the Reader readily may

Finde them and minde them, when he will alway.



# THE FIRST

## PART.

### CHAPTER. I.



I mine acquaintance a certaine young man  
(Being a resor<sup>t</sup>ter to me now and than)  
Resorted lately, shewing himselfe to be  
Desirous to talke at length alone with me.

And as we for this, a meete place had won,  
With this olde proverbe, this young man begon:

Who so that knew what would be deare,  
Should neede be a marchant but one yeare.

Though it (quoth he) thing impossible bee,  
The full sequelle of present things to foresee:

Yet doth this proverbe prouoke euery man  
Politikely (as man possibly can)

In things to come after, to cast eye before,  
To cast out, or keepe in, things for soze store.

As the prouision may seeme most profitable,  
And the commoditie most commendable.

Into this consideration I am wrought

By two things, which fortune to hands hath brought.

Two women I know, of which twaine the tone

Is a mayde of flowring age, a goodly one.

The other a widow, who so many yeares beares,

That all her whitenes lyeth in her white heares.

This mayde hath friends rich, but riches she hath none,

For none can her hands get to liue vpon.

This widow is very rich, and her friends bare,

And both these, for loue to wed with me fond are.

And both would I wed, the better and the worse,

The tone for her person, the tother for her purse:

They woe not my substance, but my selfe they woe,

Goods haue I none, and small good can I doe.

## The first part.

On this poore maide, her rich friends, I cleerly know,  
(So she wedde where they will) great gifts will bestow.  
But with them all I am so far from fauer,  
That she shall sure haue no grote, if I haue her,  
And I shall haue as little, all my friends sweare,  
Except I follow them, to wedde elsewhere.  
The poore friends of this rich widow beare no sway,  
But wed her and win wealth: when I will I may.  
Now which of these twaine is like to be deereſt  
In paine or pleasure to ſticke to me neereſt?  
The depth of all doubts with you to conſider,  
The ſenſe of the ſayd pꝛouerbe ſendeth me hither.  
The beſt bargaine of both quickly to haue ſkand,  
For one of them think I to make out of hand.

### CHAPTER. 2.

**F**riend (quoth I) welcome, and with right good will,  
I will as I can your minde herein fulfill.  
And two things I ſee in you, that ſhew you wiſe.  
Firſt in wedding ere ye wed, to aſke aduiſe.  
The ſecond, your yeares being yong it appeares,  
Ye regard yet good pꝛouerbs of old ſerne yeares.  
And as ye ground your tale vpon one of them,  
Furniſh we this tale with euerychone of them,  
Such as may fitly fall in minde to diſpoſe.  
Agreed (quoth he) then (quoth I) firſt this diſcloſe.  
Haue you to this old widow, or this yong mayd,  
Any words of aſſurance ere this time ſayd?  
Nay in good faith, ſaid he. Well then (ſaid I)  
I will be plaine with you, and may honeſtly.  
And plainly to ſpeake, I like you (as I ſayd)  
In two foze told things, but a third haue I wayd,  
Not ſo much to be liked, as I can deeme,  
Which is, in your wedding your haſte too extream.  
The beſt and worſt thing to man for this life,  
Is good or ill choyſing his good or ill wiſe.

## The first part.

I meane not only of bodie good or bad,  
But of all things meet or vnmeet to be had.  
Such as at any time by any meanes may  
Betwene man and wife, loue encrease or decay.  
Where this ground in any head grauely grateth,  
All fire haſte to wed, it ſone rebateth.  
Some things that prouoke yong men to wed in haſte,  
Shew after wedding, that haſte maketh waſte.  
When time hath turnd white ſuger to white ſalt,  
Then ſuch ſolke ſee, ſoft fire maketh ſweet malt.  
And that deliberation doth men aſſiſt,  
Before they wed to beware of had I wiſt.  
And then their timely wedding doth clereſſy appeere,  
That they were early by, and neuer the neere.  
And once their haſtie heate a little controlde,  
Then perceiue they well, hot loue, ſone colde.  
And when haſtie witles mirth is mated weele,  
Good to be merie and wiſe, they thinke and feele.  
Haſte in wedding ſome man thinketh his owne auaille:  
When haſte proueth a rod made for his owne taile.  
And when he is well beaten with his owne rod,  
Then ſeeth he haſte and wiſedome things far od.  
And that in all, or moſt things, wiſht at neede,  
Moſt times he ſeeth, the more haſte the leſſe ſpeede.  
In leſſe things than wedding, haſte ſheweth haſtie māſ foe,  
So that the haſtie man neuer wanteth woe.  
Theſe ſage ſaid ſawes if ye take ſo profound,  
As ye take that, by which ye toke your ground,  
Then finde ye grounded cauſe by theſe now here told,  
In haſte to wedding your haſte to withhold.  
And though they ſeeme wiues for you neuer ſo fit,  
Yet let not harmfull haſte ſo far out run your wiſt:  
But that ye harke to heare all the whole ſumme,  
That may pleaſe or diſpleaſe you in time to cumme.  
Thus by theſe leſſons ye may learne good cheape,  
In wedding, and all things, to looke ere ye leape.

## The first part.

We haue euen now well ouer lookte me (quoth he)  
And leapt very nie me too. For I agree,  
That these sage sayings doe weightily way  
Against hast in all thing, but I am at bay.  
By other parables of like weighty weight,  
Which hast me to wedding, as ye shall heare streight.

### CHAPTER. 3.

**H**E that will not when he may,  
When he would, he shall haue nay.  
Beautie or riches the tone of the twaine  
Now may I chouse, and which me list obtaine.  
And if we determine, me this mayde to take,  
And then tract of time traine her me to forsake:  
Then my beautifull marriage lieth in the dike,  
And neuer for beautie, shall wed the like.  
Now if we a ward me this widow to wed:  
And that I dzine off time, till time she be ded,  
Then farewell riches, the fat is in the fire,  
And neuer shall I to like riches aspire.  
And a thousand fold would it grieue me moze,  
That she in my faulte should die an houre befoze,  
Than one minute after, than haste must prouoke,  
When the pigge is proferd to hold vp the poke.  
When the Sunne shineth make hay: which is to say,  
Take time when time comith, lest time steale away.  
And one good lesson to this purpose I pike  
From the smiths forge, when th'iron is hot, strike.  
The sure Seaman seeth, the tyde tarieth no man.  
And long delayes or absence somewhat to skan.  
Since that one will not, another will:  
Delayes in lovers must needes their speede spill.  
And touching absence, the full account who some the  
Shall see, as fast as one goeth another comthe.  
Time is tickle: and out of sight out of minde,  
Than catch and hold while I may, fast binde, fast finde.

Blame

## The first part.

Blame mee not to haſt, for feare myne eye bee blerde.  
And thereby the ſat cleane ſitte from my berde,  
Where lowers hop in and out, long time may bring  
Him that hoppeth beſt, at laſt to haue the ring.  
I hopping without for a ring of a ruſh,  
And while I at length debate and beate the buſh,  
There ſhall ſteppe in other men, and catch the burdes,  
And by long time loſt in many vaine wordes.  
Betwene theſe two wiues, make ſloth ſpeed confound  
While betwene two ſcoles my taile goe to ground.  
By this, ſince we ſee ſloth muſt breed a ſcab,  
Beſt ſticke to the tone out of hand, hab o2 nab.  
Thus all your proverbs inueying againſt haſt,  
Be answered with proverbs plaine and promptly plaſt.  
Whereby, to purpoſe all this no further ſits,  
But to ſhew, ſo many heads ſo many wits.  
Which ſhe w as ſurely in all that they all tell,  
That in my wedding I may euen as well  
Tary too long, and thereby come to late,  
As come too ſone by haſt in any rate.  
And proue this proverbe, as the wordes thereof goe:  
Haſt o2 ſloth herein worke nether welth nor woe.  
Be it far o2 nie, wedding is deſteny,  
And hanging like wiſe, ſayth that proverbe, ſayd I.  
Than wedde o2 hang (quoth he) what helpeth in the whole:  
To haſt o2 to hang alſo, happy man, happy dole.  
We deale this dole (quoth I) out at a wrong dur:  
For deſteny in this caſe doth not ſo ſtur  
Agaynſt mans indour, but man may direct  
His will, ſore prouiſion to worke o2 neglect.  
But to ſhew that quick wedding may bring good ſpeed,  
Some what to purpoſe, your proverbs proue in deede.  
Howbeit, whether they counterpaiſe o2 outway  
The proverbes, which I before them did lay,  
The trial thereof we will lay a water.  
Till we trye more. For trying of which mater

Declare

## The first part.

Declare all commodities ye can deuise,  
That by those two weddings to you can rise.

### CHAPTER. 4.

**I** Will (quoth he) in both these cases streight shew,  
What things (as I thinke) to me by them will grow.  
And where my loue began, there begin will I  
With this maide, the peece peereles in mine eye.  
Whom I so fauour, and she so fauoureth me,  
That halfe a death to vs tis asunder to be.  
Affection each to other doth vs so moue,  
That welny without food we could liue by loue.  
For be I right sad, or right sicke, from her sight,  
Her presence absenteth all maladies quight.  
Which sheweth that the great ground in marriage  
Standeth vpon liking the parties personage.  
And then of old proverbs in opening the pack,  
One shew'th me openly, in loue is no lack.  
No lack of liking, but lack of liuing.  
Pay lack in loue (quoth I) may breed ill chiewing.  
Well as to that (saide he) harke this one thing:  
What time I lack not her, I lack nothing.  
But though we haue nought, nor nought we can get,  
God neuer send'th mouth, but he sendeth meat.  
And a hard beginning makth a good ending.  
In space comth grace, and this further amending.  
Seldome comth the better, and like will to like.  
God sendth cold after clothes, and this I pike.  
She, by lack of substance seeming but a sparke,  
Steinth yet the stoutest: for a legge of a lark  
Is better than is the bodie of a knight.  
And home is homely, though it be pooze in sight.  
These proverbs for this part shew such a flourish,  
And then this partie doth delight to nourish,  
That much is my bow bent to shoot at these markes,  
And kill feare: when the skie salth we shall haue Larkes.

All

## The first Part.

All perils that fall may, who feareth they fall shall,  
Shall so feare all things, that he shall let fall all,  
And be moze frayd then hurt, if the things were done.  
Feare may force a man to cast beyond the moone.  
Who hopeth in Gods helpe, his helpe cannot start:  
Nothing is impossible to a willing hart.  
And will may winne my hart hercin to consent,  
To take all things as it comth, and be content.  
And here is (quoth he) in marving of this mayde,  
For courage and comoditie all myne ayde.  
Well sayd (quoth I) but a while keepe me in quench,  
All this case, as touching this poore young wench.  
And now declare your whole consideration,  
What maner thinges draw your imagination,  
Toward your wedding of this widow rich and olde,  
That shall ye (quoth he) out of hand haue told.

### CHAPTER 6.

**T**his Widow being soule, and of fauour ill,  
In good behauiour can very good skill,  
Pleasantly spoken, and a very good wit:  
And at her table when we together sit,  
I am well serued, we fare of the best.  
The meate good and holosome, and holсомely drest,  
Sweet and soft lodging, and thereof great shift,  
This felt and sene with all implementes of thist:  
Of plate and money such cupbordes and coffers,  
And that without pence I may win these proffers,  
Than couetyse bearing Venus bargayne backe,  
Prayling this bargayne sayth, better leaue then lacke.  
And greedines to draw desire to her loze,  
Saith, that the wise man sayth, More is no more.  
Who hath many Pease, may put the mo in the pot:  
Of two ils chose the least, while choise lyeth in lot.  
Since lacke is an ill, as ill as man may haue,  
To prouide for the worst, while the best it selfe saue.

## The first part.

Resty welth wilth me this widow to winne.  
To let the world wagge, and take mine ease in myne Inne.  
He must needes swim, that is hold vp by the chinne.  
He laughth that winth. And this threed finer to spinne,  
Mayster promotion sayth, make this substance sure,  
If riches bring ones portly countenance in vze.  
Than shalt thou rule the roost all round about.  
And better to rule, than to be ruled by the rout.  
It is sayd, be it better be it worse,  
Doe you after him that beareth the purse.  
Thus be I by this, once *le senior de graunde*,  
Many that command me, I shall commaunde.  
And also I shall to reuenge former hurtes,  
Hold their noses to grinstone, and sit on their skurtēs,  
That erst sate on myne. And riches may make  
Frendes many wayes. Thus better to giue then to take.  
And to make carnall appetite content,  
Reason labozeth will, to win wils consent,  
To take lacke of beauty but as an eie soze.  
The sayre and the foule, by darke are lyke stoze.  
When all candles be out, all cattles be gray,  
All things are then of one colour, as who say.  
And this proverbe sayth, for quenching hot desire,  
Foule water as sone as sayre, will quench hot fire.  
Where giftes be giuen freely, East, West, North or South,  
No man ought to looke a giuen horse in the mouth.  
And though her mouth be foule, shē hath a faire taile.  
I conster this text, as is most my auaille.  
In want of white tēth and yellow hayres to behold,  
Shē flourisheth in white siluer and yellow gold.  
What though she be toothles, and bald as a cote?  
Her substance is shoote anke, whereat I shoote.  
Take a payne for a pleasure all wise men can.  
What, hungry dogges will eate durty puddinges man?  
And here I conclude (quoth he) all that I know  
By this old widow, what good to me may grow.

CHAPTER.

# The first part.

## CHAPTER. 6.

**Y**E haue (quoth I) in these conclusions found  
Sundry things that very sauerly sound.  
And both these long cases, being well vie wde  
In one short question, we may well incleude,  
Which is, whether best or worst be to be ledde  
With riches, without loue or beauty, to wedde :  
Or with beauty without riches for loue.  
This question (quoth he) inquir' th all that I moue :  
It doth so (said I) and is nêrly couched;  
But th'answere will not so bryefly be touched.  
And your selfe, to length it, taketh direct trade.  
For to all reasons, that I haue yet made,  
Yê sême moze to sêke reasons how to contend,  
Than to the counsell of mine to condescend.  
And to be playne, as I must with my frend,  
I perfectly fêle euen at my fingers end.  
So hard is your hand set on your halspeny,  
That my reasoning your reason setteth naught by.  
But reason for reason, yê so stiffly lay,  
By prouerbe for prouerbe, that with you doe way,  
That reason onely shall herein nought moue you  
To heare moze then speake, wherefore I will proue you,  
With reason, assisted by experience.  
Which my selfe saw, not long since nor farre hence.  
In a matter so like this fashions in frame,  
That none can be liker, it sêmeth euen the same,  
And in the same, as your selfe shall espy,  
Each sentence soothed with a prouerbe welny.  
And at ende of the same, yê shall clêrly sêe,  
How this short question shortly answerd may bée.  
We may (quoth he) now yê shote nie the prick,  
Practise in all, aboue all toucheth the quicke.  
Whose vpon practise, must take hold moze sure,  
Then any reasoning by gesse can procure.

## The first Part.

If ye bring practise in place, without fabling,  
I will banish both hast and busse babling.  
And yet that promise to perforce is mickell;  
For in this case my tong must oft tickell.  
Ye know well it is, as telth vs this old tale,  
Meete that a man be at his owne bydale.  
If he wive well (quoth I) meete and good it were:  
Or els as good for him another were there.  
But for this your bydale I meane not in it,  
That silence shall suspend your speech every whit.  
But in these mariages, which ye here meue,  
Since this tale containeth the counsell I can geue.  
I would see your eares attend with your tong,  
For aduise in both these weddinges old and yong.  
In which hearing, tyme seene when and what to talk,  
When your tong tickleth, it will let it walke.  
And in these bydales, to the reasons of ours,  
Marke mine experience in this case of yours.

### CHAPTER. 7.

**W**ithin few yeares past, from London no far way,  
Where I & my wife with our poore household lay,  
Two yong men were abyding, whom to discriue,  
Were I in portraying persons dead or aliue,  
As cunning and as quicke, to touch them at full,  
As in that feat I am ignorant and dull:  
Neuer could I paynt their pictures to allow,  
More liuely, than to paynt the picture of you.  
And as your thre persons shew one similitude,  
So shew you thre one, in all things to be blewed,  
Lyke wise a widow and a mayde there did dwell,  
A lyke, lyke the widow and mayde ye of tell.  
The frendes of them foure in every degree,  
Standing in state as the frendes of you thre.  
Those two men, each other so hasted or taried,  
That those two women on one day they maryed.

Into

## The first part.

Into two houses, which next my house did stand,  
The one on the right, the other on the left hand.  
Both Bridegromes bad mee, I could doe none other,  
But dyne with the one, and suppe with the tother.  
He that wedded this Widow rich and olde,  
And also she fauoured me so, that they would  
Make me dyne or suppe once or twyce in a weeke.  
This poore young man and his make being to seeke  
As oft, where they might eat or drinke, I them bad,  
Where I at home, to such pittaunce as I had.  
Which common conference such confidence wrought,  
In them to me, that deed, word, ne welny thought  
Chaunced among them, what euer it were,  
But one of the foure, brought it straight to mine eare.  
Whereby betweene these twaine and their two wiues,  
Both for wealth and woe, I knew all their foure liues.  
And since the matter is much intricate,  
Betweene side and side, I shall here separate  
All matters on both sides, and then sequestrate  
Th' one side, while th' other be full reherst in rate,  
As for your vnderstanding may best stand.  
And this young poore couple shall come first in hand.  
Who, the day of wedding and after, a while,  
Could not looke each on other, but they must smile.  
As a whelp for wantonnes in and out whippes,  
So plaide these twaine, as mery as three chippes.  
Pea there was God (quoth he) when all is done,  
A byde (quoth I) it was yet but hony mone.  
The blacke ore had not trode on his nor her soote,  
But ere this braunch of blisse could reach any roote.  
The flowers so faded, that in fiftene weekes,  
A man might espye the change in their cheekes,  
Both of this poore wretch, and his wife this poore wench,  
Their faces tolde toies, that Totonam was turnid French.  
And all their light laughing turnid and translated  
Into sad sighing, all mirth was amated.

## The first Part.

And one morning timely he tooke in hand,  
To make to my house a ſcæueles errand,  
Hauking vpon me, his minde herein to bzeake,  
Which I would not ſee, till he began to ſpeake,  
Praying me to heare him. And I ſayd, I would.  
Where with this that followeth forth with he ſould.

### CHAPTER. 8.

**I** Am now dzien (quoth he) for ease of my hart,  
To you, to vtter part of mine inward ſmart.  
And the matter concerneth my wiſe and mæe,  
Whose fathers and mothers long ſince dead bée:  
But vncles, with aunties and coſins haue wæe  
Diuers rich on both ſides, ſo that we did ſee.  
If we had wedded, each, where each kindred would,  
Neither of vs had lackt, either ſiluer or gold.  
But neuer could ſuite, on either ſide obtaine  
One peny, to the one wedding of vs twaine.  
And ſince our one marring or marrying day,  
Where any of them ſee vs, they ſhynke away,  
Solemnly ſwearing, ſuch as may giue ought.  
Whyle they and we liue, of them we get right nought.  
For nought haue we, nor no way ought can we get,  
Sauing by bozrowing, til we be in det  
So far, that no man any moze will vs lend:  
Whereby, for lacke we both be at our wittes end.  
Whereof no wonder, ſince the end of our good,  
And beginning of our charge, together ſtand.  
But wit is neuer good till it be bought.  
Howbeit when bought wits to beſt pryce be bzought.  
Yet is one good foze-wit worth two after wits.  
This payeth me home lde, and ful mee folly hits.  
For had I loakt afoze, with indifferent eye,  
Though haſt had made me thruſt neuer ſo dzy:  
Yet to dzowne this bzought, this muſt I needes thinke,  
As I would needes bze we, ſo muſt I needes dzinke.

The

## The first Part.

The drinke of my bride cup I should haue sozborne,  
Till temperance had tempred the tast befozne.  
I see now, and shall see while I am aline,  
Who wedth ere he be wise shall die ere he thzine.  
I sing now in this fact, factus est repente,  
Now myne eyes be open I doe repent me.  
He that will sell lawne befoze he can sold it.  
He shall repent him befoze he haue sold it.  
Some bargains deare bought, good cheape would be sold,  
No man loueth his setters, be they made of gold.  
Were I lose from the louely linkes of my chaine.  
I would not daunce in such faire setters againe.  
In house to kepe household, when folkes will needes wed,  
Doe thinges belong, then foure bare legges in a bed.  
I reckened my wedding a suger sweete spice,  
But reckeners without their host must reckon twice.  
And although it were sweet for a weeke or twaine,  
Sweet meate will hane so wze sauce, I see now plaine.  
Continuall penury, which I must take  
Telt me, better ese out then alway ake.  
Boldly and blindly I ventred on this,  
How be it, who so bold as blinde Bayard is?  
And herein to blame any man, then should I rarie,  
For I did it my selfe: and selfe doe, selfe hane.  
But a day after the faire commeth this remorse,  
For releife: for though it be a good horse  
That neuer stumbleth, what praise can that anonch,  
To iades that breake their neckes at first trip or touch?  
And befoze this my first foile or breakneck fall,  
Subtilly like a sheepe though I, I shall  
Cut my cote after my cloth, when I hane her.  
But now I can smell, nothing hath no sauer.  
I am taught to know, in moze hast then good speede,  
How Iudicare came into the Creede.  
My carefull wife in one corner weepeth in care,  
And I in an other the purse is threed-bare.

This

## The first part.

This corner of our care (quoth he) I yow tell,  
To craue therein your comfortable counsell.

### CHAPTER. 9.

**I** Am soꝝy (quoth I) of your pouerty,  
And moze soꝝy, that I cannot succour yee,  
If yee sturre your heede myne almes to stur,  
Then of troth yee beg at a wꝛong mans dur.  
There is nothing moze vaine, as your selfe tell can,  
Than to beg a breech of a bare arse man.  
I come to begge nothing of you (quoth hee)  
Saue your aduice, which may my best way bee,  
How to win present salue for this present soze.  
I am like th' ill surgeon (sayd I) without stoꝝe  
Of good playsters. How best such as they are,  
Yee shall haue the best I haue. But first declare,  
Where yours and your wiues rich kinnsfolkes do dwell,  
Enuyronned about vs (quoth hee) which sheweth well,  
The neer to the Church, the further from God,  
Most part of them dwell within a thousand rod.  
And yet shall wee catch a hare with a taber,  
As soone as catch ought of them, and rather.  
Ye play coleprophet (quoth I) who tak' th' in hand,  
To know his answer befoze he do his errand,  
What should I to them (quoth hee) sling or flitte?  
An vnbidden guest knoweth not where to sit.  
I am cast at cartes arse, some folke in lacke  
Cannot please: A broken sterue holdeth th' arme backe.  
And shame holdeth me backe, being thus forsaken.  
Tush man (quoth I) shame is as it is taken.  
And shame take him that shame thinketh yee haue none.  
Unminded, vnmoued, goe make your mone.  
Till meate fall in your mouth, will yee lye in bed,  
Or sit still: nay, hee that gapeth till hee bee fed,  
May fortune to fast and famish for longer.  
Set for ward, yee shall neuer labour ponger.

Well

## The first Part.

Well (quoth he) if I shall needes this viage make,  
With as good will as a Beare goth to the stake.  
I will strayght waite anker, and hoise vp sayle,  
And thitherward hie me in hast like a snayle:  
And home againe hitherward quicke as a Bée.  
Now for good lucke, cast an old shoe after mee.  
And first to myne vncle, brother to my father,  
By suite, I will assay to winne some fauer:  
Who brought me vp, and till my wedding was don,  
Loned me not as his nephew, but as his son.  
And his heire had I bin, had not this chanced,  
Of lands and goods, which should me much auanced.  
Trudge (quoth I) to him, and on your maribones,  
Crouch to the ground, and not so oft as ones  
Speake any one word, him to contrary.  
I can not tell that (quoth he) by saint Mary.  
One ill word areth an other, as folkes speake.  
Well (quoth I) better is to bow then bzeake.  
It hurteth not the young to giue faire wordes.  
The rough net is not the best catcher of burdes.  
Since ye can nought winne, if ye can not please,  
Best is to suffer: for of suffrance comth ease.  
Cause causeth (quoth he) and as cause causeth me,  
So will I do. And with this away went he.  
Yet whether his wife should goe with him or no,  
He sent her to me to know ere he would goe.  
Whereto I sayde, I thought best he went alone.  
And you (quoth I) to goe streight as he is gone,  
Among your kinsfolke like wise, if they dwell nye.  
Yes (quoth she) all round about euen hereby.  
Namely, an aunt, my mothers sister: who well  
(Since my mother died) brought me vp from the shell.  
And much would haue geuen me, had my wedding growne.  
Upon her fanſie, as it grew vpon myne owne.  
And in likewise myne vncle her husband, was  
A father to me. Well (quoth I) let pas:

C

And

## The first Part.

And if your husbände will his assent graunt,  
Goe he to his vncke, and you to your aunt.  
Yes this assent he graunteth before (quoth she)  
For he ere this, thought this the best way to be,  
But of these two thinges he would determine none  
Without aid. For two heads are better then one.  
With this wee departed, shee to her husband,  
And I to dinner to them on th'other hand.

### CHAPTER. 10.

**W**hen dinner was done I came home agayne,  
To attend on the returne of these twayne.  
And ere thre howres to ende were fully tryde,  
Home came she first, welcome (quoth I) and well hyde,  
Pea a short horse is soone currid (quoth shee)  
But the weaker hath the wooze we all may see.  
And after our last parting, my husband and I  
Departed, each to place agreed formerly.  
Myne vncke and aunt on me did loure and glome.  
Both bad me good speed, but none bad me welcome.  
Their folkes glound on me too, by which it appeareth,  
The yong cocke croweth, as he the old heareth.  
At dinner they were, and made (for manners sake)  
A kinswoman of ours me to table take.  
A false flattring filth, and if that be good,  
None better to beare two faces in on hood.  
She speaketh as shee would creepe into your bosome,  
And when the meale mouth hath wooon the bottome  
Of your stomacke, then will the pickthanke it tell:  
To your most enimies, you to buy and sell.  
To tell tales out of schoole, that is her great lust.  
Looke what shee knowth, blab it wist and out it must,  
There is no moe such titifys in Englandes ground,  
To hold with the hare, and run with the hound.  
Fyre in the one hand, and water in the tother,  
The wakebate beareth betwene brother and brother.

She

## The first Part.

She can winke on the yew, and wepe the lam.  
She maketh earnest matters of euery flimflam.  
Shel'e haue an oze in euery mans barge.  
And no man may chat ought in ought of her charge.  
Coll vnder candlestick, shee can play on both handes,  
Disimulation well she vnderstandes.  
She is lost with an apple, and wonn with a nut.  
Her tounge is no edge-toole, but yet it will cut.  
Her cheekes are purple ruddy lyke a horse plumme.  
And the bigge part of her bodie is her bumme.  
But little citte all taylor, I haue heard ere this,  
As high as two horse loues her person is.  
For play nips oz castes ouerthwart the shinnes,  
Hee shall leese the maistry that with her beginnes.  
Shee is, to turne loue to hate, oz ioy to greefe  
A paterne as meete as a rope for a theefe,  
Her promise of friendship for any auaille,  
Is as sure to hold as an ele by the taylor.  
Shee is neither fish nor flesh, nor good red herring.  
Shee is a ringleader there. And I feareing  
She would spit her venom, thought it not euill,  
To set vp a candle befoze the deuill.  
I clawd her by the backe in way of a charme,  
To do me, not the more good, but the lesse harme,  
Praying her in her eare, on my syde to houlde,  
Shee thereto swearing by her false fayth, she would.  
Streight after dinner myne aunt had no choice,  
But other burst, oz burst out in Pilats voice.  
Wee huswife, what wind blowth ye hyther this night?  
Wee might haue knockt ere ye came in, leaue is light.  
Better vnborne then bntaught, I haue heard say,  
But ye be better fed then taught farre away.  
Not very fat fed, sayd this Aebergebet,  
But neede hath no law, need maketh her hither set.  
She comth neece Alex(quothe she) for that is her name,  
More for neede, than for kyndnes, peine of shame.

## The first Part.

Howbeit she can not lacke, for he fyndeth that seekes,  
Lovers liue by loue, as Larkes liue by larkes,  
Sayd this Ales, much more than halfe in mockage.  
Tush (quoth myne aunt) these lovers in dotage  
Thinke the ground beare them not, but swed of corage  
They must in all hast, though a lease of bozage  
Might buye all the substance that they can sell.  
Well aunt (quoth Ales) all is well that endes well.  
Yea Ales, of a good beginning cometh a good end.  
Not so good to borrow, as be able to lend.  
Nay indeed aunt (quoth she) it is sure so,  
She must needs graunt, she hath wrought her own woe.  
She thought Ales, she had seene far in a milstone,  
When she got a husband, and namely such one,  
As they by wedding could not onely nought win,  
But lose both liuing and loue of all their kin.  
Good aunt (quoth I) humbly I beseech yee,  
My trespass done vnto you forgive it me.  
I know and knowledg, I haue wrought mine own payne,  
But thinges past my handes, I can not call agayne.  
True (quoth Ales) thinges done can not be vndone,  
Be they done in due tyme, too late or too soone:  
But better late then neuer to repent this,  
Too late (quoth myne aunt, this repentaunce she wold is,  
When the steele is stolne but the stable durre.  
I toke her for a rose, but she breedeth a burre.  
Shew cometh to sticke to me now in her lacke,  
Rather to rent off my clothes from my backe,  
Than to doe me one farthing worth of good.  
I see day at this litle hole. For this woe  
Sheweth what fruite will follow. In good faith I sayd,  
In way of your petition I sue for your ayd:  
A well (quoth she) now I well vnderstand,  
The walking staffe hath caught warmth in your hand.  
A cleane fingred huswife, and an idle, folke say,  
And will be lyme-fingred I feare by my saye.

## The first Part.

It is as tender as a Dalrons lemmian.  
Nought can shee doe, and what can shee haue than?  
As sober as shee seemeth, fewe dayes come about  
But shee will once wash her face in an ale clout.  
And then betwene her and the rest of the rout,  
I proud, and thou proud, who shall beare th'ashes out.  
She may not beare a feather, but shee must breath,  
She maketh so much of her paynted sheath.  
She thinkes her farthing good siluer I tell you,  
But for a farthing who euer did sell you,  
Might best you to be better solde than bought.  
And yet though she be worth nought, nor haue nought,  
Her goвне is gayer and better then myne.  
At her gay goвне (quoth Ales) ye may repine.  
How be it as we may, we loue to goe gay all,  
Well, well (quoth myne aunt) pryde will haue a fall.  
For pryde goeth before, and shame commeth after.  
Sure (sayd Ales) in manner of mocking laughter,  
There is nothing in this world that agreeth worse,  
Then doth a Ladies hart and a beggers purse.  
But pryde she sheweth none, her looke reason alloweth,  
She lookth as butter would not melt in her mouth.  
Well, the still slow eats vp all the drasse Ales.  
All is not gold that glisters by told tales.  
In youth she was toward and without euill.  
But soone ripe soone rotten, yong saint, old deuill.  
How be it lo God sendth the shrewd cowe short hoznes.  
While she was in this house she sate vpon thoznes.  
Each on day was thre, till liberty was borow,  
For one months toy to bring her whole lyues sorow.  
It were pittie (quoth Ales) but she should do well.  
For beauty and stature she beareth the bell.  
All waerde growth fast Ales: whereby the cozne is lozne.  
For surely the waerde ouergroweth the cozne.  
Vee prayse the wine before yee taste of the grape.  
But she can no more harme than can a shee ape.

## The first Part.

It is a good body, her property preeues:  
Shee lacketh but euen a new pare of sleeues.  
If I may (as they say) tell troth without sinne,  
Of troth she is a wolfe in a lambes skinne.  
Her hart is ful hie, when her eie is ful low.  
A guest as good lost as found, for all this shew.  
But many a good cow hath an euill cause  
I speake this daughter in thy mothers behalfe.  
My sister (God rest her soule) whom though I best,  
Was cald the floure of honesty in this cost.  
Aunt (quoth I) I take for father and mother,  
Myne vncle and you aboue all other.  
When we would, ye would not be our child (quoth she)  
Wherefore now when yee would, now will not wee.  
Since thou wouldst needes cast away thy selfe thus,  
Thou shalt sure sinke in thyne owne sinne for vs.  
Aunt (quoth I) after a dotting or drunken deede,  
Let submission obtayne some mercy or meede.  
Hee that kilt a man when he is drunke (quoth she)  
Shall be hangd when he is sober. And he  
Whom in itching no scratching will forbeare,  
He must beare the smarting that shall follow there.  
And thou being borne very nigh of my stocke,  
Though nye be my kirtell, yet neere is my smocke.  
I haue one of myne owne whome I must looke to.  
Vee aunt (quoth Ales) that thing must ye needes doe.  
Nature compelt h you to set your owne first by.  
For I haue heard say, it is a deere collup  
That is cut out of thy owne flesh. But yet aunt,  
So small may her request be, that ye may grant  
To satisfy the same, which may do her good,  
And you no harme in auaucing of your owne blood.  
And cosin (quoth she to me) what ye would craue,  
Declare, that our aunt may know what ye would haue.  
Nay (quoth I) be the winners all losers,  
Folke say alway, beggers should be no choosers.

With

## The first Part.

With thanks I shal take what euer myne aunt please.  
Where nothing is, a litle thing doth ease,  
Hunger maketh hard beans sweet. Where saddles lack,  
Better ryde on a pad, than on the horse bare backe.  
And by this prouerbe appeareth this one thing,  
That alway somewhat is better then nothing.  
Hold fast whan ye haue it (quoth she) by my lyfe,  
The boy thy husband, and thou the girle his wife,  
Shall not consume that I haue labored foze.  
Thou art yong ynough and I can worke no moze.  
Lyt Calot my cosin saw this thus farre ou,  
And in myne aunces eare she whispzeth anon,  
Roundly these wordes, to make this matter whole.  
Aunt, let them that be a colde blow at the cole.  
They shall for me Ales (quoth she) by Gods bliff.  
She and I haue shaken handes. Farewell vnkiss.  
And thus with a beck as good as a dieu gard,  
She flang from me, and I from her hitherward.  
Begging of her booteth not the woozth of a beane.  
Little knoweth the fat sow, what the leane doth meane.  
Fozsooth (quoth I) ye haue bestird ye well.  
But where was your vnckle while all this fray fell?  
A sleepe by (quoth she) routing lyke a hogge.  
And it is evill waking of a sleeping dogge.  
The bitch and her whelp might haue bene a sleepe too,  
Foz ought they in waking to me would doo.  
Fare ye well (quoth she I) will now home streight,  
And at my husbandes handes for better newes weight.

### CHAPTER II.

**H**E that came to me the next day befoze noone:  
What tydinges now (quoth I) how haue ye doone?  
Upon our departing (quoth he) yester day  
Toward myne vnckles, som what moze than midway,  
I cuertooke a man, a seruant of his.  
And a frend of myne. Who gessed streight with this,  
What

## The first Part.

What myne errand was, offering in the same,  
To doe his best for me: and so in Gods name  
Thither we went, no body being within,  
But myne vncle, myne aunt, and one of our kin,  
A made knaue, as it were a rayling gester,  
Not a moze gagging gander hence to Chester.  
At sight of me he asked, who haue we there?  
I haue scene this gentleman, if I wist where.  
How be it lo, seldom scene, sone forgotten.  
He was (as he will be) some what cupshotten.  
Sire dayes in the weeke, beside the market day.  
Walt is aboue wheat with him, market men say.  
But for as much as I saw the same taunt  
Contented well mine vncle and myne aunt,  
And that I came to fall in, and not to fall out,  
I forbare, or else his drunken red snout,  
I would haue made as oft to chaunge from helw to helw,  
As doth cockes of Inde. For this is true,  
It is a small hop on the thombe. And Christ wot,  
It is wood at a word; litle pot sone hot.  
Now mery as a cricket, and by and by,  
Angry as a waspe, though it both no cause why.  
But he was at home there, he might speake his will.  
Euery cocke is proud on his owne dunghill.  
I shall be euen with him herein when I can.  
But he hauing done, thus myne vncle began.  
Ye marchant, what attempth you to attempt vs,  
To come on vs befoze the messenger thus?  
Roming in and out, I here tell how ye tolle,  
But sonne, the rolling stone neuer gatherth mosse.  
Lyke a pickpurse pilgrim ye prie and ye proule  
At rousers, to robbe Peter and pay Poule.  
I wis I know ere any moze be tolde,  
That drasse is your errand, but drinke ye wold.  
Uncle (quoth I) of the cause, for which I come,  
I pray you patient ly heare the whole summe.

## The first part.

In sayth (quoth hee) without any moze summing,  
I know to beg of me is thy comming :  
Fozsoth (quoth his man) it is so indeede,  
And I dare boldly bolste, if yee knew his neede,  
Yee would of pittie yet set him in some stay.  
Sonne, better be enuied than pittied, folke say.  
And foz his cause of pitie (had hee had grace)  
Hee might this day haue been cleere out of the case.  
But now hee hath well fished, and caught a frogge :  
Where nought is to wed with, wise men flee the clog.  
Where I (quoth I) did not as yee will oz bad,  
That repent I oft, and as oft wish, I had.  
Sonne (quoth he) as I haue heard of myne elders,  
Withers and wolders bee no good housholders.  
This prouerbe foz a lesson, with such other,  
Not lyke (as who sayth) the sonne of my brother,  
But lyke myne owne sonne, I oft befoze told thee,  
To cast her quite of, but it would not hold thee.  
When I wold thee any other whether to goe,  
Tush, there was no moe maydes but Malkin thoe.  
Yee had been lost to lacke your lust, when yee list,  
By two myles trudging twise a weeke to bee kist,  
I wold yee had kist, well I will no moze sturre,  
It is good to haue a hatch befoze the durre.  
But who will in tyme present, pleasure refrayne,  
Shall in time to come, the moze pleasure obtayne.  
Follow pleasure, and then will pleasure flee :  
Flee pleasure, and pleasure will follow thee.  
And how is my saying come to passe now ?  
How oft did I prophecie this betweene you  
And your Gynfinnee Pyrebecetur ?  
When sweete sugre should turne to soure salt petur,  
Whereby yee should in seeing that yee neuer saw,  
Thinke that you neuer thought your selfe a daw,  
But that tyme yee thought me a daw : so that I  
Did no good in al my wordes then, saue onely,

## The first part.

Approued this prouer be plaine and true matter,  
A man may well bring a horse to the water,  
But he cannot make him drinke without he will;  
Colts (quoth his man) may proue well with tatches ill :  
For of a ragged colt there comth a good horse,  
If he be good now, of his ill past no force.  
Well, he that hangeth himselfe on Sunday (saide he)  
Shall hang still vncut downe on Monday for me.  
I haue hangd by my hatchet, God speed him well.  
A wonder thing what things these old things tell,  
Cat after kinde good mouse hunt. And also  
Men say, kinde will creepe where it may not goe.  
Commonly all things shewth from whence it camme.  
The litter is like to the fire and the damme.  
How can the foale amble, if the horse and mare trot?  
These sentences are assigned vnto thy lot,  
By conditions of thy father and mother,  
My sister in law, and mine owne said brother.  
Thou followest their steps as right as a line.  
For when prouender prickt them a little fine,  
They did as thy wife and thou did both dote  
Each on other and being not worth a grote,  
Then went (wittlesse) to wedding. Whereby at last  
They both went a begging. And euen the like cast  
Hast thou, thou wilt beg or steale ere thou die.  
Take heed friend, I haue scene as far come as nie.  
If ye seeke to finde things ere they be lost,  
We shall finde one day ye come to your cost.  
This doe I but repeate, for this I tolde thee,  
And more, I say: but I could not then hold thee.  
Nor will not hold thee now: nor such follie seele,  
To set at my heart that thou settest at thy heele.  
And as of my good, ere I one grote giue,  
I will see how my wife and my selfe may liue.  
Thou goest a gleaning ere the cart haue carried,  
But ere thou gleane ought, since thou wouldst be married.  
Shall

## The first part.

Shall I make thee laugh now, and my selfe weepe then?  
Say good childe, better children weepe then old men.  
Men should not please much, to spend much vpon soles:  
Fish is cast away that is cast in drie pooles,  
To flee charge, and finde ease, ye would now here ofte,  
It is easie to crie vble at other mens cost.  
But a bow long bent, at length must ware weake:  
Long bent I toward you, but that bent I will breake.  
Fare well, and feede full, that loue ye well to doe,  
But you lust not to doe that longeth thereto.  
The cat would eate fish, and would not wet her fete,  
They must hunger in frost that will not worke in heete.  
And he that will thriue must aske leaue of his wife,  
But your wife will giue none, by your and her life.  
It is hard to wiue and thriue both in a yeare.  
Thus by winning, thy thriuing doth so appeare,  
That thou art past thrist befoze thrist begin.  
But loe, will will haue will, though will woe win.  
Will is a good some, and will is a shrewd boy:  
And wilfull shrewd will hath wrought thee this toy.  
A gentle white spurre, and at neede a sure speare.  
He standeth now as he had a flea in the eare.  
How be it for any great curtesie he doth make,  
It seemeth the gentleman hath eaten a stake.  
He beareth a dagger in his sleeve, trust me,  
To kill all that he meeteth prouder then he.  
He will perke, I heare say, he must haue the bench:  
Jacke would be a gentleman if he could speake French.  
He thinketh his fete be where his head shall neuer come:  
He would faine flee, but he wanteth fethers, some.  
Sir (quoth his man) he will no fault defend,  
But hard is for any man all faults to mend.  
He is lineles that is faultles, old folkes thought.  
He hath (quoth he) but one fault, he is starke nought.  
Well (quoth his man) the best cart may ouerthrow:  
Carts well driuen (quoth he) goe long vpzight thow.

## The first Part.

But for my reward, let him be no longer tarler,  
I will send it him by John Long the carier.  
O helpe him sir (said he) since yee easily may:  
Shamefull crawing (quoth he) must haue shamefull pay.  
Yee may sir (quoth he) mend three naves with one yee.  
Two false knaves neede no broker, men say (sayd hee)  
Some say also, it is merry when knaves meete:  
But the more knaves, the worse company to greefe,  
The one knave now croucheth, while thother crawith.  
But to shew what shall be his releuauith,  
Either after my death, if my will bee kept,  
Or during my lyfe: had I this hall hept  
With gold, he may his part on good Fryday eate,  
And fast neuer the worse, for ought hee shall get.  
These former lessons cond, take forth this, sonne:  
Tell thy cards, and then tell me what thou hast won.  
Now here is the doze, and there is the way:  
And so: quoth hee) farewell gentle Gessray.  
Thus parted I from him, being much dismayde,  
Which his man saw, and to comfort mee, sayd:  
What man, plucke vp your harte, bee of good cheere,  
After cloudes blacke, wee shall haue wether cleere.  
What should your face thus againe the wooll be shorne  
For one fall? What man, all this wind shakes no corne.  
Let this wind ouerblow: a tyme I will spee,  
To take winde and tyde with mee, and speed thereby.  
I thanke you (quoth I) but great booke and small roste,  
Maketh vnfaury mouthes, where euer men osse.  
And this booke very vnfaury serueth:  
For while the grasse groweth the horse starueth.  
Better one byrde in hand than ten in the wood.  
Rome was not built in one day (quoth he) and yet stood,  
Till it was finishyt, as some say, full sayre:  
Your heart is in your houle all in dispayre.  
But as euery man sayeth a dog hath a day:  
Should a man dispayre than any day: nay.

## The first part.

Yee haue many strings to your bowe, for yee know,  
Though I, hauing the bent of your vncles bow,  
Can no way bring your bolt in the batte to stand,  
Yet haue yee other markes to roue at hand.  
The kayes hang not all by one mans girdle, man.  
Though nought will be won here, I say, yet yee can  
Tasse other kinsmen, of whom yee may get,  
Here some and there some, many small make a great.  
For come light winnings with blessings or curses,  
Euermore light gaynes make heauie purses.  
Childzen learne to creepe, ere they can learne to goe.  
By little and little yee must learne euen so.  
Thow no gift againe at the giuers head:  
For better is halfe a lose than no bread.  
I may begge my bread (quoth I) for my kin all  
That dwelth nye. Well yet (quoth he) and the worst fall,  
Yee may to your kinsman, heuce nine or ten myle;  
Rich without charge, whom yee saw not of long while.  
That benchwhistler (quoth I) is a pinch penny,  
As free of gift, as a poore man of his eye.  
I shall get a fart of a dead man, as sone  
As a farthing of him, his dole is sone done.  
He is hie in th' instep, and so streight lasse,  
That pride and couetyse withdralweth all repasse  
Yee know what he hath been, (quoth he) but ywis,  
Absence sayth plainely, ye know what he is.  
Men know (quoth I) I haue heard now and then,  
How the market goeth by the market men.  
Further it is said, who that saying wayeth,  
It must needs be true that euery man sayeth.  
Men say also, childzen and foles cannot lye,  
And both man and childe sayth, he is a hensby.  
And my selfe knowth him, I dare boldly brag,  
Euen as well as the begger knowth his bag.  
And I knew him not worth a gray grote.  
He was at an ebbe, though he be now a flote.

## The first part.

Poore as the poorest. And now nought he setteth  
By poore folke. For the parish priest forgetteth  
That euer he hath been holy water Clarke.  
By ought I can now heare, or euer could marke,  
Of no man hath he pitie or compassion.  
Well (quoth he) euery man after his fashion,  
He may yet pitie you, for ought doth appeare :  
It hath in one houre, that hath not in seven yere.  
For speake not your fortune, nor hide not your neede:  
Nought benter, nought haue, spare to speak, spare to speed.  
Unknowne vnkist: it is lost that is vnsought.  
As good seeke nought (quoth I) as seeke and finde nought.  
It is (quoth I) ill fishing before the net.  
But though we get little, deare bought and far set  
Are dainties for Ladies. Goe we both two,  
I haue for my master thereby to do,  
I may breake a dish there: and sure I shall  
Set all at fire and seven, to win some windfall.  
And I will hang the bell about the cats necke:  
For I will first breake and leoperd the first checke,  
And for to win this pray, though the cost be mine,  
Let vs present him with a bottle of wine.  
What should we (quoth I) grease a fat sow in th' arse?  
We may doe much ill, ere we doe much warse.  
It is to giue him, as much almes or neede,  
As cast water in Tems, or as good a deepe,  
As it is to helpe a dogge ouer a stile.  
Then goe we (quoth he) we lose time all this while.  
To follow his fancie we went together,  
And toward night yester night when we came thither,  
She was within, but he was yet abroad:  
And streight as she saw me she sweld like a tode.  
Pattring the diuels Water noster to her selfe,  
God neuer made a more crabbed else.  
She had him welcome, but the worse for me.  
This knaue comth a begging, by me thought she.

## The first part.

I smeld her out, and had her streight in the winde.  
She may abide no beggers of any kinde.  
They be both grædy guts all giuen to get,  
They care not how: all is fish that comth to net.  
They know no end of their good: no: beginning  
Of any goodnes: such is wretched winning.  
Hunger doppeth euen out of both their noses.  
She goeth broken shone, and tozne hoses.  
But who is worse shod than the shoemakers wife,  
With shops full of new shoes all her life?  
Or who will doe lesse than they that may doe most:  
And namely of her I can no way make bosse.  
She is one of them to whom God bad, hoe.  
She will all haue, and will right nought forgoe.  
She will not part with the paring of her nayles,  
She toyleth continually for auayles.  
Which life she hath so long kept in vze,  
That for no life she would make change, be sure.  
But this lesson learnd I, ere I was yeares seauen:  
They that be in hell, weene there is none other heauen.  
She is nothing sayre, but she is ill fauourd.  
And no more vnclenly, than vnswæet sauourd.  
But hackney men say, at mangie hackneys hyze,  
A scald horse is good enough for a scabd squyre.  
He is a knuckilbonyard very mæte  
To match a minion neither sayre nor swæte.  
He winketh with the tone eye, and looketh with the tother:  
I will not trust him though he were my brother.  
He hath a poyson wit, and all his delite,  
Is to giue taunts and checks of most spitesfull spite.  
In that house commonly such is the cast,  
A man shall as sone breake his necke as his fast.  
And yet now such a gid did her head take,  
That more for my mates then for manners sake,  
We had bread and drinke, and a chæse very great.  
But the greatest crabs be not all the best meate.

## The first Part.

For her crabbed chēse, with all the greatnes,  
Might well abide the finenes, or swētnes.  
Anon he came in. And when he vs saw,  
To my companion kindly he did draw,  
And a well fauour'd welcome to him he yēlds,  
Bidding me welcome strangely ouer the fields,  
With these words: Ah yong man, I know your matter,  
By my faith you come to looke in my watter.  
And for my comfort to your consolattion,  
He would, by my purse, giue me a purgation.  
But I am laratiue enough there other wise.  
This (quoth this yong man) contrary doth rise.  
For he is purse sick, and lacketh a Phisition,  
And hopeth vpon you in some condition,  
Not by purgation, but by restozatiue,  
To strength his weaknes, to kēpe him aliue.  
I cannot (quoth he) for though it be my lot  
To haue speculation, yet I practise not.  
I see much, but I say little, and doe lesse,  
In this kind of Phisick. And what would ye gesse,  
Shall I consume my selfe, to restore him now?  
Pay, backare (quoth Mortimer to his Dow)  
He can befoze this time, no time assine,  
In which he hath laid downe one peny by mine,  
That euer might either make me bite or sup.  
And his Lady free, nought lay downe, nought take vp.  
Ka mee, ka thee, one good turne asketh another:  
Nought won by the tone, nought won by the tother,  
To put me to cost, thou canst halfe a score miles,  
Out of thine owne nest, to seeke me in these out ples.  
Where thou wilt not step ouer a straw, I thinke,  
To win me the worth of one draught of drinke.  
More than I haue wonne of all thy whole stocke.  
I haue been common Jacke to all that whole flocke.  
When ought was to doe, I was common hackney,  
Folke call on the horse that will carrie alwey.

## The first part.

But euermore the common horse is worse shod,  
Desert and reward be oft times things far od.  
At end I might put my winning in mine eye,  
And see neuer the worse, for ought I wan them by.  
And now without them, I liue here at stanes end.  
Where I need not borrow, nor I will not lend.  
It is good to beware by other mens harmes :  
But thy taking, of thine auer in thine armes,  
Teacheth other to beware of their harmes by thine :  
Thou hast striken the ball vnder the line.  
I pray you (quoth I) pitie me a poore man,  
With some what, till I may worke as I can.  
Toward your working (quoth he) ye make such tastings,  
As approue you to be none of the hastings.  
Ye run to worke in haste as nine men held yee,  
But whensoever ye to worke must yelde yee.  
If your meet-mate and you meete together,  
Then shall we see two men beare a fether.  
Recompensing former loytring life lose,  
As did the pure penitent that stole a goose,  
And sack downe a fether. And where old folke tell,  
That euill gotten goods neuer proueth well:  
We will truly get, and true gettings well keepe,  
Till time ye be as rich as a new shorne sheepe :  
How be it when thurst and you sell first at a fray,  
You played the man, for ye made thurst run away.  
So helpe me God, in my poore opinion,  
A man might make a play of his minion,  
And faine no ground, but take tales of his owne frends:  
I sucke not this out of my owne fingers ends.  
And since ye were wed, although I nought gaue you,  
Yet pray I for you, God and saint Luke saue you.  
And here is all. For what should I further wade :  
I was neither of Court nor of Counsaile made.  
And it is, as I haue learned in listning,  
A poore dog that is not worth the whistling.

## The first part.

A day ere I was wed, I bad you (quoth I)  
Scarborough warning I had, (quoth he) whereby  
I kept me thence, to serue thee according.  
And now if this nights lodging and boarding,  
May ease thee, and rid me from any more charge,  
Then welcome, or els get thee streight at large,  
For of further reward, marke how I bost me,  
In case as ye shall yeeld me as ye cost me,  
So shall ye cost me as ye yeeld me like wise.  
Which is, a thing of nought, rightly to surmise.  
Here withall his wife to make by my mouth,  
Not onely her husbands taunting tale auouth,  
But thereto deuileth to cast in my teeth,  
Checks and choking oysters. And when she seeth  
Her time to take by, to shew my fare at best,  
Ye see your fare (sayd she) set your hart at rest.  
Fare ye well (quoth I) how euer I fare now.  
And well mote ye fare both, when I dine with you.  
Come, goe we hence friend (quoth I to my mate)  
And now will I make a crosse on this gate.  
And I (quoth he) crosse thee quite out of my booke,  
Since thou art crosse sailde, auale unhappie hooke.  
By hooke or crooke nought could I win there, men say  
He that comth euer day, shall haue a cocknap.  
He that comth now and then, shall haue a fat hen.  
But I gat not so much in comming seeld when,  
As a good hens fether, or a poore eggshell.  
As good play for nought, as work for nought, folke tell.  
Well well (quoth he) we be but where we were.  
Come what come would, I thought ere we came there.  
That if the worst fell, we could haue but a nay.  
There is no harme done man in all this fray:  
Neither pot broken, nor water spilt.  
Farewell he (quoth I) I will as soone be hilt,  
As waite againe for the mooneshine in the watter,  
But is not this a pretie piked matter?

## The first part.

To disdain me, who much of the world hoordeth not,  
As he doth, it may rime but it accoordeth not.  
She someth like a boze, the beast should seeme bolde:  
For she is as fierce as a Lion of Cotsolde.  
She frieth in her owne grease: but as for my part,  
If she be angrie, I beshrew her angrie hart.  
Friend (quoth he) he may she wisedome at will,  
That with angrie hart can hold his tongue still.  
Let patience grow in your garden alway.  
Some lose or od end will come man, some one day  
From some friend, either in life or at death.  
Death (quoth I:) take we that time, to take a breath.  
Then graffe we a greene graffe on a rotten roote,  
Who waite for dead men shoen, shall goe long barefoote.  
Let passe (quoth he) and let vs be trudging,  
Where some nappie ale is, and soft sweet lodging.  
Be it (quoth I) but I would very saine eate:  
At breakfast and dinner I eate little meate.  
And two hungrie meales makes the third a glutton:  
We went where we had boyled baxe and bakte mutton,  
Whercof I fed me as full as a tunne.  
And a bed were we, ere the clock had nine ranne.  
Earely we rose, in haste to get away,  
And to the hostler this morning by day  
This fellow calde. What how fellow, thou knaue,  
I pray thee let me and my fellow haue  
A haire of the dog that bit vs last night,  
And bitten were we both to the braine aright.  
We saw each other drunke in the god ale glas,  
And so did each one each other, that there was.  
Saue one, but old men say that are skild,  
A hard foughten field, where no man scapth vnkild.  
The reckning reckned, he needes would pay the shot,  
And needes he must for me, for I had it not.  
This done we shoke hands, and parted in fine,  
He into his way, and I into mine.

## The first part.

But this iourney was quite out of my way.  
Many kinsfolke and few friends, some folke say:  
But I finde many kinsfolke, and friend not one.  
Folke say, it hath been sayd, many yeares since gone,  
Prooue thy friend ere thou haue need, but in deede  
A friend is neuer knowne till a man haue neede.  
Befoze I had neede, my most present foes  
Seemed my most friends: but thus the world goes,  
Euery man basketh the fat hog, we see,  
But the leane shall burne ere he basted bee.  
As saith this sentence, oft and long sayd befoze,  
He that hath plentie of goods shall haue moze:  
He that hath but a little, he shall haue lesse:  
He that hath right nought, right nought shall possesse.  
Thus hauing right nought, and would somewhat obtaine,  
With right nought (quoth he) I am returnd againe.

### CHAPTER 12.

**S**urely (quoth I) ye haue in this time thus woone,  
Made a long haruest for a little coone.  
Howbeit, comfort your selfe with this old text,  
That telth vs, when bale is hekt, boote is next.  
Though euery man may not sit in the chaire:  
Yet alway the grace of God is worth a faire.  
Take no thought in case, God is where he was.  
But put case in pouertie all your life pas,  
Yet pouertie and poze degre, taken well,  
Feedth on this, he that neuer climbde, neuer fell.  
And some case at some time shewth preefe somewhere,  
That riches bringth oft harme, and euer feare.  
Where pouertie passeth without grudge of greife,  
What man, the begger may sing befoze the theefe.  
And who can sing so merrie a note,  
As may he that cannot change a grote?  
He (quoth he) beggers may sing befoze theues,  
And wepe befoze true men, lamenting their greues.

Some

## The first part.

Some say, and I feele hunger pearceth stone wall.  
Meate noz yet money to buy meate withall,  
Haue I not so much as may hunger defend  
From my wife and me. Well (quoth I) God will send  
Time to prouide for time, right well ye shall see.  
God send that prouision in time (sayd hee)  
And thus seeming welnie wearie of his life,  
The poore wretch went to his like poore wretched wife:  
From wantonnes to wretchednes, brought on their knees,  
Their hearts full heauie, their heads full of bees.  
And after this a month, or somewhat lesse,  
Their Landlord came to their house to make a strete  
For rent, to haue kept Bayard in the stable:  
But that to win, any power was vnable.  
For though it be ill playng with short daggers,  
Which meaneth, that euery wise man staggers,  
In earnest or word to be busie or bold  
With his biggers or betters, yet this is tolde:  
Where as nothing is, the King must lose his right.  
And thus, King or Keyser must haue set them quight:  
But warning to depart thence they needed none:  
For ere the next day the birds were flowne each one,  
To seeke seruice: of which where the man was sped,  
The wife could not speede, but maugre her hed,  
She must seeke elsewhere. For either there or nie,  
Seruice for any suite she none could espie.  
All folke thought them not onely too lithet,  
To linger both in one house together:  
But also dwelling nie vnder their wings,  
Under their noses they might conuey things,  
Such as were neither too heauie noz too hot,  
More in a month then they their master got  
In a whole yeare. Whereto folke further weying,  
Receiue each of other in their conueying,  
Might be worst of all. For this prouerbe proues,  
Where be no receiuers, there be no theues.

## The first part.

Such hap here hapt, that common dread of such guiles  
Droue them and keepth them asunder many miles.  
Thus though lone decree, departure death to bee,  
Yet pouertie parteth fellowship we see,  
And doth those two true loners so disseuer,  
That meete shall they seeld, when, or haply neuer.  
And thus by loue, without regard of liuing,  
These twaine haue wrought each others ill chusing.  
And loue hath so lost them the loue of their friends,  
That I thinke them lost, and thus this tale ends.

### CHAPTER 13.

**A**h sir (sayd my friend) when men must needes marry,  
I see now how wisdom and haste may vary,  
Namely where they wed for loue altogether.  
I would for no good but I had come hither.  
Sweet beantie with soure beggerie, nay I am gon,  
To the wealthie withered widow, by Saint Iohn.  
What yet in all haste (quoth I) Wea (quoth he)  
For she hath substance enough. And ye see  
That lacke is the losse of these two yong soles.  
Know ye not (quoth I) that after wise mens scholes,  
A man should heare all parts ere he iudge any?  
Why are ye that (quoth he:) For this (quoth I)  
I tolde you, when I this began that I would  
Tell you of two couples. And I hauing told  
But of the one, ye be streight starting away,  
As I of the tother had right nought to say.  
Or as your selfe of them right nought would heare.  
May not all so (quoth he) but since I thinke cleare,  
There can no way appeare so painfull a life,  
Betweene your yong neighbour and his old rich wife:  
As this tale in this yong poore couple doth show,  
And that the most good or least ill ye know.  
To take at end, I was at beginning bent,  
With thanks for this, and your more paine to preuent,  
Without

## The first part.

Without any more matter now reuolued,  
I take this matter here cleerely resolved.  
And that ye herein a ward me to forsake,  
Beggerly beautie, and riuel'd riches take.  
Thats iust, if the halte shall iudge the whole (quoth I)  
But yet heare the whole, the whole wholly to try.  
To it (quoth he) then I pray you by and by.  
We will dine first (quoth he) it is none by.  
We may as well (quoth he) dine when this is done;  
The longer forenone, the shorter afternone.  
All comth to one, and thereby men haue gest,  
Alway the longer east, the shorter west.  
We haue had (quoth I) before ye came, and sin,  
Weather, meete to set paddocks abrode in,  
Raine, more then enough, and when al shrews haue dinde,  
Change from foule weather to faire is oft enclinde.  
And all the shrews in this part, sauing one wise,  
That must dine with vs, haue dinde paine of my life.  
Now if good change of ill weather be depending  
Upon her diet, what were mine offending,  
To keepe the woman any longer fasting?  
If ye (quoth he) set all this far casting,  
For common wealth, as it appeareth a cleere case,  
Reason would your will should, and shall take place.

Thus endeth the first part.

THE



## THE SECOND PART.

### CHAPTER. I.

**D**inner cannot be long, where dainties want,  
Where coyne is not comon, comons must be scant.  
In poste pase we past from potage to cheese,  
And yet this man cride, alas what time we leese.  
He would not let vs pause after our repasse,  
But apart he pluckt me streight, and in all haste,  
As I of this poore yong man, and poore yong maide,  
And more poore yong wife, the foresaid words had saide,  
So praicth he me now the processe may be told,  
Betwene th'other yong man, and rich widowe old.  
If ye lacke that (quoth I) away ye must winde,  
With your whole errand, and halfe th'answer behinde.  
Which thing to doe, sens hast therto shewith you loth,  
And to hast your going, the day away goth.  
And that time lost, againe we cannot win,  
Without more losse of time, this tale I begin.

In this late olde widowe, and then olde new wife,  
Age and appetite fell at a strong strife.  
Her lust was as yong as her lims were olde,  
The day of her wedding, like none to be solde,  
She set out her selfe in fine apparell,  
She was made like a beere pot, or a barrell.  
A crooked hooke nose, beetle browde, blere eyed.  
Many men wisht, for beautifying that bypde,  
Her waste to be gyde in, and for a boone grace  
Some well favoured visor, on her ill favoured face.

But

## The second part.

But with visozlike visage, such as it was,  
She smirked, and she smiled, but so lisped this las,  
That folke might haue thought it done onely alone  
Of wantonnesse, had not her teéth been gone.  
Upright as a candell standth in a socket,  
Stode she that day, so stumper decocket.  
Of auncient fathers she toke no cure noz care,  
She was to them, as koy as Crokers mare.  
She toke th'entertainment of the yong men  
All in dalliaunce, as nice as a nunnes ben.  
I suppose that day her eares might well glow,  
For all the towne talkt of her hie and low.  
One sayd, a well fauour'd olde woman she is;  
The diuell she is, saide another: and to this,  
In came the third, with his fine egges, and sayde,  
Fiftie yere agoe I knew her a trym mayde.  
What euer she were then (saide one) she is now,  
To become a byrde, as méete as a sow  
To beare a saddle. She is in this marriage  
As comely as is a cowe in a cage.  
Gup with a galde backe gill, come by to supper.  
What, mine olde mare would haue a new crupper.  
And now mine olde hat must haue a new band.  
Well (quoth one) glad is he that hath her in hand.  
A goodly marriage she is, I heare say:  
She is so (quoth one) were the woman a way.  
Well (quoth another) fortune this moueth,  
And in this case, every man as he loueth,  
Quoth the good man, when that he kist his cowe.  
That kisse (quoth one) doth well here, by God a volwe.  
But how can she giue a kisse so wyse or swéete?  
Her chin and her nose, within halfe an inche méete.  
God is no botcher sir, sayd another:  
He shapeth all parts, as eche part may fit other.  
Well (quoth one) wisely, let vs leaue this scanning:  
God speede, be as be may, is no banning.

¶

That

## The second part.

That shalbe, shalbe and with gods grace they shall  
Doe well, and that they so may, wish wee all.

This wonder (as wonders last) lasted nine daies:  
Which done, and all guests of this feast gone their waies,  
Ordinary household this man streight began  
Very sumptuously, which he might well doe than,  
What he would haue, he might haue, his wife was set  
In such dotage of him, that faire words did set  
Gromellée de plenty, and pleasure to pzefer,  
Shée made much of him, and he mockt much of her.  
I was (as I said) much there, and most of all  
The first month, in which time such kindnesse did fall,  
Betwene these two counterfaite turtle burds,  
To see his swéete looke, and heare her swéete wurdz.  
And to thinke wherefore they both put both in bze,  
It would haue made a horse breake his halter sure.  
All the first fortnight their tickyng might haue taught  
Any yong couple, their lone trickes to haue wrought  
Some laught, and sayd, all thing is gay that is græne.  
Some thereto said, the græne new brome sweepth clæne.  
But since all thing is the worse for the wearing,  
Decay of cleane sweeping folke had in fearing.  
And in deede, ere two monthes away were crept,  
And her biggest bagges into his bosome swept,  
Where loue had appeared in him to her away  
Hot as a toste, it grew cold as kay.  
Hée at meate caruing her, and none els before,  
Now carued he to all but her, and to her no more.  
Where her words seemde hony, by his smiling cheare,  
Now are they mustard, he frowneth them to heare.  
And when shée sawe swéete sauce began to waxe soure.  
She wart as soure as he, and as well could lowre.  
So turned they their tippets by way of exchange,  
From laughing to lowring, and taunts did so raunge,  
That in plaine termes, plaine truth to you to vtter,  
They two agreed like two cats in a gutter.

Mary

## The second part.

Mary sir (quoth he) by scratching and biting  
Cats and dogs come together, by folks reciting.  
Together by the eares they come (quoth I) chærely:  
How be it those wordes are not boide here clærely.  
For in one state they twaine could not yet settle:  
But wauering as the winde, in docke, out nettle.  
Now in, now out, now here, now there, now sad.  
Now mery, now hie, now lowe, now good, now bad.  
In which vnsteddy sturdy stormes streinable,  
To know how they both were irrefreynable,  
Marke how they fell out, and how they fell in,  
At end of a supper shee did thus begin.

### CHAPTER. 2.

**H**usband (quoth shee) I would we were in our nest:  
When the belly is full, the bones would be at rest.  
So soone vppon supper (sayd he) no question,  
Sleepe maketh ill and vnholosome digestion,  
By that diet a great disease once I gat:  
And burnt child fire dzedth. I will be ware of that.  
What a post of phisicke (sayd shee?) yee a post:  
And from post of to piller wise, I haue been tost  
By that surfet. And I feele a little syt  
Euen now, by former attempting of it.  
Whereby, except I shall seme to leaue my wit,  
Before it leaue me, I must now leaue it.  
I thanke God (quoth shee) I neuer yet felt paine,  
To goe to bed timely, but rising againe  
Too soone in the morning, hath mee displeased.  
And I (quoth he) haue been more diseased,  
By earely liyng downe, then by early rising.  
But thus differ folke lo, in exercysing:  
That one may not, an other may:  
We maketh maistray, and men many times say,  
That one loueth not, an other doth, which hath sped,  
All meates to be eaten, and all maides to be wed.

## The second part.

Waste ye to bed now, and rise ye as readie,  
While I rise earely, and come to bed late.  
Long lying warme in bed is holesome (quoth shee)  
While the leg warmeth, the boote harmeth (quoth he)  
Well (quoth shee) he that doth as most men do,  
Shalbe least wondred on, and take any two,  
That be man and wife in all this whole towne,  
And most part together they rise and lie downe.  
When birds shall roost (quoth he) at viii. ix. or ten,  
Who shall appoynt their houre, the cock, or the hen?  
The hen (quoth she) the cocke (quoth he) iust (quoth she)  
As Germans lips. It shall proue more iust (quoth he.)  
Then proue I (quoth shee) the more sole far away.  
But there is no sole to the old sole, folke say,  
We are wise inough (quoth he) if ye keepe ye warme,  
To be kept warme, and for none other harme,  
For for much more good, I toke you to wed.  
I toke not you (quoth he) night and day to bed.  
Her carraine carkas (sayd hee) is so cold,  
Because shee is aged, and somewhat too old,  
That shee kilt me, I doe but roste a stone  
In warming her. And shall not I save one,  
As shee would save another? yes by seint Iohne.  
A sye (quoth shee) mary this geare is alone.  
Who that worst may, shall holde the candle, I see.  
I must warme bed for him should warme it for mee.  
This medicine thus ministred is sharpe and cold:  
But all things that is sharpe is short, folke haue told.  
This trade is now begun, but if it holde on,  
Then farewell my good dayes. They will be soone gon.  
Gospell in thy mouth (quoth hee) this strife to breake.  
Now be it, all is not Gospell that thou doest speake.  
But what neede we lumpe out loue at once lashing?  
As wee should now shake hands? what? soft for dashing.  
The sayre lasteth all the yeare. We be new knit,  
And so late met, that I feare wee part not yet,

Quoth

## The second part.

Quoth the baker to the pilozp, Which thing,  
From distemperate fonding, temperance may bring.  
And this reason to aide, and make it moze strong,  
Old wise folke say, loue me litle, loue me long.  
I say litle (sayd shee) but I thinke moze.  
Thought is free. We leaue (quoth he) to the wrong shoze.  
Bzauling booted not, he was not that night bent  
To play the bzidegrome. Alone to bed shee went.  
Thus was their beginning of iar. How be it,  
Foz a beginning, this was a feate fit.  
And but a fleabiting to that did ensew:  
The worst is behinde. We come not where it grewe.  
How say you (sayd he to me) by my wisse?  
The diuell hath cast a bone (sayd I) to set strife  
Betwene you, but it were a folly foz me  
To put my hand betwene the barke and the tre:  
Or to put my finger too far in the fire,  
Betwene you, and lay my credite in the mire.  
To meddle litle foz mee it is best:  
Foz of litle medling commeth great rest.  
Yes ye may meddle (quoth hee) to make hir wisse,  
Without taking harme, in giuing your aduice.  
She knoweth mee not yet, but if shee ware to wilde,  
I shall make hir know, an old knaue is no childe.  
Slugging in bed with her is worse than watching;  
I promise you, an old sacke asketh much patching.  
Well (quoth I) to morowe I will to my beades,  
To pray, that as ye both will, soake your heades.  
And in meane time my aking head to cease,  
I will couch a hogs head. Quoth he, when ye please.  
We parted, and this within a day or twayne,  
Was rakte vp in th'ashes, and couered agayne.

### CHAPTER. 3.

These two dayes past, hee sayd to mee, when ye will,  
Come chat at home, all is well. Jack shall haue Gill.

## The second part.

Who had the worse end of the staffe (quoth I) now?  
Shall the mayster weare a breeche, or none, say you?  
I trust the sowe wil no more so deepe wote.  
But if shee doe (quoth he) you must set in foote.  
And whom yee see out of the way, or shote wide,  
ouer shote not your selfe any side to hide.  
But shote out some wordes, if she be too hot:  
Shee may say (quoth I) a foles bolt is sone shot.  
We will mee to a thankelesse office heere,  
And a busie officer I may appeere.  
And Iacke out of office she may bid me walke:  
And thinke me as wise as Maltams calfe, to talke  
Of chat of her charge, hauing therein nought to do.  
How be it, I see neede, as my part comth too,  
Gladly betweene you I will doe my best.  
I bid you to dinner (quoth hee) as no guest,  
And bring your poore neighbors on your other side.  
I did so. And streight as th'old Wife vs espide,  
Shee bad vs welcome and merrily toward me,  
Greene rushes for this stranger, strew here (quoth shee)  
With this apart she puld me by the sleeue,  
Saying in fewe wordes, my mind to you to meeue.  
So it is, that all our great fray the last night,  
Is forgiuen and forgotten betweene vs quight.  
And all fraies by this I trust haue taken end,  
For I fully hope my husband will amend.  
Well amended (thought I) when yee both relent,  
Not to your owne, but ech to others mendment.  
Now if hope faile (quoth she) and chaunce bring about  
Any such breach, whereby wee fall againe out,  
I pray you tel him he is peruerse now and than.  
And winke on me. Also hardly, if yee can,  
Take me in any trip. Quoth I, I am loth,  
To meddle commonly. For as this tale goth,  
Who medleth in all thing, may shoe the gossing,  
Well (quoth shee) your meddling herin may be,

## The second part.

The winde calme betweene vs, when it els might rage:  
I will with good will (quoth I) all windes to swage,  
Spend some winde at need, though I waste winde in vaine.  
To table we sat, where fine fare did remaine.  
Merry we were as cup and can could holde,  
Each one with each other homely and bolde.  
And she for her part made vs cheere heauen hie:  
The first part of dinner merry as a pie.  
But a scald head is soone broken: and so they,  
As ye shall straight heare, fell at a new frey.

### CHAPTER. 4.

**H**usband (quoth she) ye studie, be merrie now:  
And euen as ye thinke now, so come to yow.  
Pay not so (quoth he) for my thought to tell right,  
I thinke how you lay groning wife, all last night.  
Husband, a groning horse, and a groning wife,  
Neuer faile their master (quoth she) for my life:  
No wife, a woman hath nine liues like a cat.  
Well my lambe (quoth she) ye may pick out of that.  
As soone goth the yong lambe skin to the market  
As th'old yewes. God forbid wife, ye shall first let.  
I will not let yet (quoth she) put no doubting:  
It is a bad sack that will abide no clouting.  
And as we oft see, the loth stake standeth long,  
So is it an ill stake, I haue heard among,  
That cannot stand one yeare in a hedge.  
I drinke (quoth she) Quoth he, I will not pledge.  
What neede all this, a man may loue his house well.  
Though he ride not on the ridge, I haue heard tell.  
What, I weene (quoth she) proferd seruice stinketh.  
But somewhat it is, I see, when the cat winketh  
And both her eyen out: but further strife to shunne,  
Let the cat winke, and let the mouse runne.  
This past, and he cheered vs all, but most cheere  
On his part, to this sayre yong wife did appeare.

And

## The second part.

And as he to her cast oft a louinge eye,  
So cast her husband like crow to his plate by.  
Where with in a great musing he was brought:  
Friend (quoth the good man) a peny for your thought.  
For my thought (quoth he) that is a goodly dish:  
But of troth I thought, better to haue then wish.  
What: a goodly yong wife, as you haue (quoth he?)  
Nay (quoth he) goodly gilt goblets, as here be.  
Bir Ladie friends (quoth I) this maketh a show,  
To shew you more vnnaturall then the crow,  
The crow thinkth her owne birds fairest in the wood:  
But by your words (except I wrong vnderstood)  
Each others birds or iewels, you doe wey  
Aboue your owne. True (quoth the old wife) ye sey.  
But my neighbours desire rightly to measure,  
Comth of neede, and not of corrupted pleasure.  
And my husbands more of pleasure, than of neede.  
Old fish and yong flesh (quoth he) doth men best see.  
And some say, change of pasture makth fat calves:  
As for that reason (quoth she) runneth to halues,  
As well for the cow calfe as for the bull:  
And though your pasture loke barrenly and dull,  
Yet loke not on the meate, but loke on the man.  
And who so looketh on you shall shortly scan,  
We may write to your friends that ye are in health:  
But all thing may be suffered sauing wealth.  
An old said saw, itch and ease can no man please.  
Plentie is no daintie, ye see not your owne ease.  
I see you cannot see the wood for trees:  
Your lips hang in your light, but this poore man sees,  
Both how blindly you stand in your owne light,  
And that you rose on your right side here right.  
And might haue gone further and haue fared worse.  
I wot well I might (quoth he) for the purse,  
But ye be a babie of Belzabubs bowse.  
Content ye (quoth she) take the sweet with the sowse,

Fancie

## The second part.

Fancy may boult bran, and make yee take it floure,  
 It will not be (quoth he) should I die this houre:  
 While this sayre floure flourisheth thus in mine ele.  
 Yes, it might (quoth shee) and heare this reason whye.  
 Snow is white, } And euery man lets it lye.  
 And lieth in the dike, }  
 Pepper is blacke, } And euery man doth it bie.  
 And hath a good smack, }  
 Milke (quoth he) is white, } But all men know it good  
 And lieth not in the dike } meate.  
 Inke is all blacke } No man will it drinke nor  
 And hath an ill smacke } eate.  
 Thy ryme (quoth hee) is much elder then mine,  
 But mine being newer is truer then thine.  
 Thou likenest now for a vaine aduantage,  
 White snow to faire youth, blacke pepper to foule age.  
 Which are placed out of place heere by the rood.  
 Blacke inke is as ill meate, as blacke pepper is good.  
 And white milke is good meat, as white snow is ill.  
 But a milke snow white smooth yong skin, who chaunge wilt  
 For a pepper inke rough olde withred face?  
 Though chaunge bee no robbry for the chaunged case,  
 Yet shall that change rob the chaunger of his wit.  
 For who this case searcheth, shall soone see in it,  
 That as well agreeth the comparison in these,  
 As a lyke to compare in tast, chalke and cheese.  
 Or a lyke in colour to deeme inke and chalke.  
 Walke drab walke. Nay (quoth she) walke knaue walke,  
 Saith that terme. How be it sir, I say not so.  
 And best wee lay a straw here, and euen there, ho,  
 Or else this geare will breede a pad in the straw.  
 If yee hale this way, I will an other way draw.  
 Here is God in th'ambry (quoth I) Quoth hee, nay?  
 Here is the deuill in th'ozologe, yee may say.  
 Since this (quoth I) rather bringeth bale then boote,  
 Wap it in the cloth, and tread it vnder fote.

## The second part.

Ye harpe on the string, that geueth no melody.  
Your tongs run befoze your wittes, by saynt Antony.  
Marke yee, how shee hitteth me on the thumbes (quoth hee)  
And yee taunt mee titt ouer thumb (quoth shee)  
Since titt for tat (quoth I) on euen hand is set,  
Set the hares head agaynst the goole teblet.  
Shee is (quoth he) bent to force you perforce  
To know, that the grey mare is the better horse.  
Shee chophth logyke, to put me to my clargie:  
Shee hath one poynt of a good hauke, shee is hardy.  
But wise, the first poynt of hauking is hold fast.  
And hold yee fast I red you, lest yee bee cast  
In your own turne. Nay shee will turne the leafe,  
And rather (quoth I) take as salth in the sheafe,  
At your handes: and let fall her hold, than be too bolde,  
Nay, I will spit in my handes, and take better hold,  
Wee (quoth shee) that will be angry without cause,  
Must be at one, without amendes, by sage sawes,  
Tread a woꝛme on the taylor, and it must turne agayne.  
Wee taketh pepper in the nose, that I complayne  
Upon his faultes, my selfe being faultlesse.  
But that shall not stoppe my mouth yee may well gesse.  
Well (quoth I) too much of one thing is not good,  
Leaue off this. Be it (quoth he) fall wee to our food.  
But sufferance is no quittans in this daiment.  
No (quoth she) nor misreckning is no payment.  
But euen reckning maketh long frendes, my frend:  
For alway owne is owne, at the recknings end.  
This reckning once reckned, and dinner once done,  
Wee thzee from them twaine, departed very soone.

### CHAPTER. 5.

**T**His old woman the next day after this night,  
Stale home to mee, secretly as shee might,  
To talke with mee. In secret counsell (she said)  
Of things which in no wise might be bewayd.

## The second part.

**T**he twayne are one to many (quoth I) for men say,  
Three may keepe counsaile, if two be away.  
But all that yee speake, vnmeet agayne to tell,  
I will say nought but mum, and mum is counsell.  
Well then (quoth she) herein auoyding all feares,  
Anoyde your childe. Small pitchers haue wyde eares.  
Which done (she sayd) I haue a husband yee know,  
Whom I made of nought, as thing selfe doth show.  
And for these two causes onely him I tooke:  
First, that for my loue he should louingly looke,  
In all kind of cause, that loue in gender might,  
To loue and to cherish me by day and by night.  
Secondly, the substance which I to him brought.  
He rather should augment, then bring to nought.  
But now my good shall both be spent, yee shall see,  
And in spending it sole instrument shall bee  
Of my destruction, by spending it on such  
As shall make him destroy me: I feare this much,  
Hee maketh hauocke, and setteth cocke on the hoope:  
He is so lauish, the stocke beginnes to droope.  
And as for gaine is dead, and layd in tumber,  
When he would get ought ech finger is a thumber.  
Ech of his soyntes against other iustles,  
As handsomly as a beare picketh muscles.  
Flattring knaues and flering queanes being the marke,  
Hang on his sleue. many hands make light warke.  
He hath his haukes in the mew: but make ye sure,  
With empty hands men may no haukes allure.  
There is a nest of chickens, which he doth brood  
That will sure make his hayze growe through his hood.  
They can currisauell, and make sayze weather,  
While they cut large thongs of other mens leather.  
He maketh his marts with marchants likely,  
To bring a shilling to nine pence quickly.  
If he holds on a while, as he beginnes,  
We shall see him proue a marchant of eels skinner.

## The second part.

A marchant without either money or ware:  
But all bee bugs wordes, that I speake, to spare.  
Better spare at bym than at bottom, say I.  
Euer spare, and euer bare (saith he) by and by.  
Spend, and God shall send (saith he) saith th' old ballet,  
What sendeth hee (say I) a staffe and a wallet.  
Than by goeth his staffe to send mee alowe.  
He is at thre wordes vp in the house rofe,  
And herein to grow (quoth shee) to conclusion,  
I pray your ayd, to auoyde this confusion.  
And for counsaile herein, I thought to haue gon  
To that cunning man, our curate sir Iohn.  
But this kept mee backe: I haue heard now and then.  
The greatest Clerkes be not the wisest men.  
I thinke (quoth I) who euer that terme began,  
Was neither great Clerke nor the greatest wise man.  
In your running from him to me, yee runne  
Out of Gods blessing in to the warme sunne,  
Where the blinde leadeth the blinde, both fall in the dyke,  
And blynde bee we both, if wee thinke vs his lyke.  
Folkes shew much folly, when thinges should be sped  
To run to the soote, that may goe to the head.  
Since he best can and most ought to doo it,  
I feare not but hee will, if yee will woo it.  
There is no let (quoth she) moze than I speake on:  
My husband and hee be so great that the ton  
Can not pisse, but the tother must let a fart.  
Choose we him a party, than fare well my part.  
We shall so part stake, that I shall lose the whole.  
Folke say of old, the shooe will hold with the sole.  
Shall I trust him then: nay in trust is treason.  
But I trust you, and come to you this season  
To heare me, and tell me what way yee thinke best,  
To him in my husband, and set me at rest.  
If yee mynd (quoth I) a conquest to make  
Ouer you husband, no man may vndertake

## The second part.

To bring you to ease, or the matter amend,  
Except yee bring him to weare a cocks combe at end.  
For take that your husband were, as yee take him,  
As I take him not, as your tale would make him:  
Yet were contention lyke to do nought in this,  
But kepe him nought, and make him worse then he is,  
But in this complaynt for counsaill quicke and cleare,  
A few prouerbes for principles, let vs heare:  
Who that may not as they would, will as they may.  
And this to this, they that are bound must obey.  
Folly is to spurne against a prick,  
To striue against the streame, to winch or kicke  
Against the hard wall. By this yee may see,  
Being bound to obedience, as yee be,  
And also ouermatcht, sufraunce is your daunce.  
Hee may ouermatch me (quoth shee) perchaunce  
In strength of body, but my tongue is a limme,  
To match and to bere every bayne of him.  
Tongue breaketh bone, it selfe hauing none (quoth I)  
If the winde stand in that doze, it standeth awoy.  
The perill of prating out of tune by note,  
Telth vs that a good bestill is worth a groate.  
In being your owne foe you spin a fayre threde:  
Aduise yee well, for here doth all lye and blæde,  
Flee th'attempting of extremities all:  
Folke say, better sit still than ryle and fall.  
For little more or lesse no debate make,  
At every dogs barke, seeme not to awake.  
And where the small with the great can not agree,  
The weaker goeth to the pot, we all day see.  
So that alway the bigger eateth the beane.  
Yee can nought winne, by any wayward meane.  
Where the hedge is lowest, men may soonest ouer:  
Be silent. Let not your tong run at rouer.  
Since by stryfe yee may lose, and can not winne,  
Suffer. It is good sleeping in a whole skinne.

## The second part.

If he chydē, keepe you bill vnder wing muet.  
Chatting to chiding is not woꝛth a chuet.  
We see many tymes, might ouercomth right.  
Were not you as good then to say, the crow is whight.  
And so rather let sayre woꝛdes make soles sayne,  
Then be plain without pleats, and plant your own pain.  
For were yee as playne as Dunstable hie way,  
Yet should yee that way rather bzeake a loue day,  
Than make one thus : though ye perfectly knew  
All that yee coniecture to be pꝛoued true :  
Yet better dissemble it, and shake it off,  
Then to bzaide him with it in earnest oz in scoffe,  
If hēe play falshed in felowship, play yee,  
See me and see me not. The woꝛst part to flee  
Why thinke yee mee so whyte liuerd (quoth shee)  
That I will betong tyed : Nay I warzant yee.  
They that will be afrayd of euery fart,  
Must goe farre to pisse. Well (quoth I) your part  
Is to suffer (I say) for yee shall pꝛeue,  
Tauntes appeale not thinges, they rather agrēue  
But for ill company, oz expense extrēme,  
I heare no man doubt, so far as yee deeme :  
And there is no fire without some smoke, wee see.  
Well, well, make no fyre, raise no smoke (sayd shee)  
What cloke for the rayne so euer yee bzing mee,  
My selfe can tell best where my shoe doth wzing mee.  
But as yee say, where fyre is, smoke will appēre,  
And so hath it done : for I did lately hēre,  
How fleck and his make, bse their secret haunting,  
By one byꝛd, that in myne eare was late chaunting.  
One swallow maketh not summer (sayd I) men say :  
I haue (quoth she) moe blocks in his way to lay.  
For farther encrease of suspicion of ils,  
Besyde the letting into the towne, to his Gils,  
With calets hēe consumeth himselfe and the gods,  
Sometyme in the fieldes, sometyme in the woods.

Some

## The second part.

Some heare and see him, whom he heareth and seeth not.  
But fieldes haue eies, and woods haue eares, yee wot.  
And also on my maydes hee is euer toting.  
Can ye iudge a man (quoth I) by this looking?  
What, a cat may loke on a King, yee know.  
My cats léering looke (quoth she) at first shew,  
Shewth me, that my cat goeth a catterwauling.  
And specially by his maner of drawing  
To Madge my sayre mayde. For may hee come ny her,  
Hee must néedes baste her, as he comth by her.  
He loneth well sheeps flesh, that wets his bred in the wull  
If he leaue it not, we haue a crow to pull.  
He loneth her better at the sole of the fote,  
Then euer hee loued mee at the hart roote.  
It is a foule byrd, that spleth his owne nest.  
I would haue him liue as Gods law hath exprest,  
And leaue lewd ticking. Hee that will none ill do,  
Must do nothing, that belongeth thereto,  
To ticke and laugh with me, hee hath lawfull leue:  
To that I sayd nought, but laught in my leue.  
But when she seemed to bee fired in mynde,  
Rather to seeke for that shee was loth to finde,  
Than leaue that seeking, by which she might find ease,  
I saynde this fancy to feele how it should please.  
Will yee do well (quoth I?) take paine to watch him.  
And if yee chaunce in aduouty to catch him,  
Then haue yee him on the hip, or on the hizzell,  
Then haue yee his head fast vnder your girdell.  
Where your woordes now do but rub him on the gall,  
That deede without woordes shall d;ue him to the wall.  
And further than the wall yee can not go:  
But must submit himsele, and if it hap so,  
That at ende of your watch yee gilllesse appeere,  
Then all grudge growen by ielousy, taketh end cleere.  
Of all folkes I may worst watch him (sayd shee)  
For of all folkes himsele most watcheth mee.

I shall

## The second part.

I shall as soone try him or take him this way,  
As dyue a top ouer a tyled house, no nay:  
I may keepe corners or hollow trees with th'owle,  
This seuen yeares day and night to watch a bowle,  
Before I shall catch him with vndoubted euill.  
Hee must haue a long spoone, shall eat with the deuill.  
And the deuill is no falser then is hee.  
I haue heard tell, it had need to bee,  
A wylie mouse that should breed in the cats eare.  
Shall I get within him than? nay ware that geare.  
It is hard halting before a creeple yee wot:  
A false water drinker there liueth not.  
When he hunteth a Doe, that he can not auow,  
All dogs barke not at him, I warrant yow,  
Painely not I, I say, though as I sayd,  
Hee sometyne, though seldom, by some be bewayd.  
Close hunting (quoth I) the good hunter allowth.  
But bee your husband neuer so still of mouth,  
If yee can hunt, and will stand at receite.  
Your mayd examind, maketh him open streite.  
That were (quoth shee) as of my truth to make praeise,  
To aske my fellow whether I be a theefe.  
They cleaue togeather lyke burres, that way I shall  
Pyke out no more, than out of the stone wall.  
Than like yee not to watch him for wife or maide?  
No (quoth shee) No I (quoth he) what euer I saide.  
And I mislike not only your watch in baine,  
But also if yee tooke him what could yee gaine?  
From suspicion to knowledge of yll, forsooth  
Could make yee dw, but as the flounder doth,  
Leape out of the frying pan into the fyre.  
And change from il paine to worse, is worth small hire.  
Let time trie. Time trieth troth in euery doubt.  
And deeme the best til time hath tride the troth out.  
And reason saith, make not two sorowes of one,  
But yee make ten sorowes where reason maketh none.

## The second part.

For where reason (as I sayd) wiltb you to winke,  
(Although all were proued as ill as ye thinke)  
Contrarie to reason ye stampe and ye stare,  
Ye fret and ye fume as mad as a march hare.  
Without proufe to his reproufe present or past,  
But by such report, as most proue lyes at last.  
And here goth the hare away, for ye iudge all,  
And iudge the worst in all, ere proufe in cught fall.  
But blind men should iudge no colours: by old sawes,  
And folke oft times are most blind in their owne caluse.  
The blinde eat many flies. Howbeit the fancie  
Of your blindnes comth not of ignorance.  
Ye could tell another herein the best way:  
But it is as folke doe, and not as folke say.  
For they say, saying and doing are two things,  
To defend danger that double dealing byings:  
As ye can seeme wise in words, be wise in deede:  
That is (quoth she) sooner sayd then done, I orde.  
But me seemth your counsaile wayth in the whole  
To make me put my finger in a hole.  
And so by sufferance to be so lither,  
In my house to lay fire and tow togither.  
And if they fire me, some of them shall winne  
More tow on their distanes, than they can well spinne.  
And the best of them shall haue both their hands full:  
Bolster or pillow for me, be whose wil.  
I will not beare the diuels sacke by saint Audrie,  
For conceiling suspicion of their baudrie.  
I feare false measures, or else I were a childe:  
For they that thinke none ill, are soonest beguilde.  
For thus though much water goeth by the mill,  
That the miller knoweth not of, yet I will  
Cast what may scape, and as though I finde it,  
With the clacke of my mill to fine meale grinde it.  
And sure ere I take any rest in effect,  
I must banish my maides such as I suspect.

## The second part.

Better it be done, then wish it had been done.  
As good vndone (quoth I) as doe it too soone.  
Well (quoth she) till soone fare ye well, and this  
keepe ye as secret as ye thinke meete is.  
Out at doores went she herewith: and hereupon  
In at doores came he forthwith as she was gon.  
And without any temprate protestation,  
Thus he began in way of exclamation.

### CHAPTER. 6.

**O** what choice may compare to the diuels life,  
Like his, that hath chosen a diuell to his wife &  
Namely such an old witch such a mackabzoine,  
As euermore like a hogge hangeth the groine  
On her husband, except he be her slaue,  
And follow all fancies that she would haue.  
Tis said, there is no good accord,  
Where euery man would be a Lord.  
Wherefore my wife will be no Lord, but Ladie,  
To make me that should be her Lord, a babie.  
Before I was wedded, and since, I made reckning,  
To make my wife bow at euery beckning.  
Bachelers boast, how they will teach their wiues good,  
But many a man speaketh of Robin Hood,  
That neuer shot in his bow. When all is sought,  
Bachelers wiues, and maides children be well taught.  
And this with this I also begin to gather,  
Euery man can rule a shrew, saue he that hath her.  
At my will I wend she should haue wrought like ware.  
But I finde and feele, she hath found such knare  
In her bouget, and such toys in her bed,  
That to daunce after her pipe I am nie led.  
It is said of old, an old dog biteth sore:  
But by God, th' old bitch biteth sorer and more.  
And not with tæth (she hath none) but with her tung.  
If all tales be true (quoth I) though she be stung,

And

## The second part.

And thereby sting you, she is not much to blaine;  
For what euer you say, thus goeth the same.  
When folkes first saw your substance layd in your lap,  
Without your paine, with your wife brought by good hap,  
Oft in remembrance of haps happie deuise,  
They would say, better to be happie then wise.  
Not minding thereby than to depaue your wit,  
For they had good hope to see good p[ro]se of it.  
But since their good opinion therein so cooles,  
That they say as oft, God sendeth fortune to soles.  
In that as fortune without your wit gaue it,  
So can your wit not keepe it when ye haue it.  
Saith one, this geare was gotten on a holy day.  
Saith another, who may hold that will away.  
This game from beginning she wth what end is ment.  
Sone gotten sone spent, ill gotten, ill spent.  
Ye are calde not onely too great a spender,  
Too franke a giuer, and as free a lender:  
But also ye spend, giue and lend, among such,  
Whose lightnes minissheth your honestie much,  
As your money, and much they disallow,  
That ye brake all from her, that brought all to pow.  
And spend it out at dowes in spite of her,  
Because ye would kill her to be quite of her.  
For all kindnes, of her part, that may rise,  
Ye she w all th' unkindnes ye can deuise.  
And where reason and custome (they say) affords,  
Alway to let the losers haue their words,  
Ye make her a cockqueane, and consume her good,  
And she must sit like a beane in a Munks hood.  
Bearing no more rule, than a gosse turd in Toms,  
But at her owne maides becks, winkes, or hems,  
She must obey those lambes, or els a lambs skin  
Ye will prouide for her, to lap her in.  
This biteth the mare by the thumbe, as they say.  
For were ye, touching condition (say they)

## The second part.

The castell of honestie in all things els,  
Yet should this one thing, as their whole tale tels,  
Defoyle and deface that castell to a cottage.  
One crop of a turd marth a pot of pottage,  
And some to this, cry, let him passe, for we thinke,  
The more we stir a turd, the worse it will stinke.  
With many conditions good, one that is ill,  
Defaceth the flower of all, and doth all spill.  
Now (quoth I) if you thinke they truly clatter,  
Let your amendment amend the matter.  
Halfe warnd halfe armd. This warning for this I shew,  
He that hath an ill name is halfe hangd ye know.

### CHAPTER. 7.

**W**ell sayd (sayd he) mary sir here is a tale,  
For honestie, meete to set the diuell on sale.  
But now am I forst a beadrole t'vnfolde,  
To tell somewhat more to the tale I erst tolde.  
Grow this, as most part doth, I durst holde my life,  
Of the ielousie of dame Tulok my wife,  
Then shall ye wonder when truethe doth define,  
How she can, and doth here both bite and whine.  
Franzic, heresie, and ielousie are thre,  
That men say hardly or neuer cured bee.  
And although ielousie need not or boot not,  
What helpeth that counsaile, if reason rote not?  
And in mad ielousie she is so farre gon,  
She thinkth I run ouer all that I looke on.  
Take good heede of that (quoth I) for at a word,  
The prouerbe saith, he that striketh with the sword  
Shall be stricken with the scabberd. Tush (quoth he)  
The diuell with the scabberd will not strike me.  
But my dame taking suspition for full praeise,  
Reporteth it for a troth to the most mischaeise.  
In words gold and hole, as men by wit could wish:  
She will as fast as a dog will lick a dish.

She

## The second part.

She is of troth as false as God is trew.  
And if she chance to see me at a betw  
Kisse any of my maides alone, but in sport,  
That takth she in earnest, after Bedlem sort.  
The colw is wood. Her tongue runth on pattens.  
If it be mozne, we haue a payze of mattens.  
If it be euen, eucnsong, not Latine nor Greeke,  
But English, and like that as in Easter weeke.  
She beginneth first with a Cry a lepsone.  
To which she ringth a peale, alarum: such an one,  
As folk ring bres with basons. the world runth on wheeles.  
But except her mayd she w a sayze payze of heeles,  
She halet her by the boy rope, till her braines ake.  
And bring I home a good dish, good chere to make,  
What is this (saith she:) Good meate (say I) for yow.  
God haue mercie horse, a pig of mine owne sow.  
Thus when I see, by kindnes ease rene weth not,  
And then that the eye seeth not, the hart re weth not.  
And that he must nedes goe whom the diuell doth dysue,  
He forcing me for mine ease to contriue,  
To let her fast and freat alone for me,  
I goe where merry chat, and good chere may be.  
Much spend I abroad, which at home should be spent,  
If she would leaue controlling, and be content.  
There lept a whiting (quoth she) and lept in streite.  
Take a haire from his beard, and marke this conceite.  
He maketh you belceue, by lyes layd on by lode.  
My bzauling at home maketh him banquet abrode.  
Where his banquets abroad, make me bzaule at home.  
For as in a frost, a mud wall made of lome  
Cracketh and crummeth in peeces asunder,  
So melteth his money to the worlods wonder.  
Thus may ye see to turne the cat in the pan,  
Or set the cart before the horse well he can.  
He is but little at home, the truth is so.  
And forth with him he will not let me go.

## The second part.

And if I come to be merrie where he is,  
Then is he mad, as ye shall heare by this.  
Where he with gossips at a banquet late was,  
At which as vse is, he payd all, but let pas:  
I came to be merrie. Where with merrily,  
Proface. Haue among you blinde harpers (sayd I)  
The more the merrier, we all day here see.  
Pea, but the fewer the better fare (sayd he)  
Then here were, ere I came (quoth I) too many,  
Here is but little meate left, if there be any.  
And it is ill comming I haue heard say,  
To the end of a shot, and beginning of a fray.  
But by thy purse (quoth he) thou shalt not pay.  
And fray here should be none, were thou gone thy way.  
Here is since thou camst too many feet a bed.  
Welcome when thou goest: thus is thine errand sped.  
I come (quoth I) to be one here, if I shall,  
It is merrie in hall when beards wagge all.  
What, bid me welcome pig: I pray thee kisse me:  
Pay fare well so w (quoth he) our Lord blesse me  
From bawling of beasts of Bearebinder lane.  
I haue (quoth I) for fine sugar, sayre rats bane.  
Many yeares since my mother sayd to me,  
Her elders would say, it is better to be  
An old mans derling, than a yong mans twerling.  
And God knoweth, I knew none of this swerling  
In my old husbands daies: for as tenderly  
He loued me, as ye loue me slenderly.  
We drew both in one line. Quoth he, would to our Lord  
We had in that drawing hangd both in one cord.  
For I neuer meete thee at flesh nor at fish,  
But I haue sure a dead mans head in my dish.  
Whose best and my worst day, that wisht may be,  
Was when thou didst burie him and marrie me.  
If you (quoth I) long for change in those cases,  
Would to God he and you had changed places.

But

## The second part.

But best I change place, for here I may be sparde,  
And for my kinde comming, this is my rewarde.  
Claw a churle by th' arse, and he shitteth in my hand:  
Knack me that nut. Much good doe it you all this band.  
Must she not (quoth he) be welcome to vs all,  
Among vs all letting such a farewell fall:  
Such carpenters, such chips (quoth she) folke tell,  
Such lips, such lettice, such welcome, such farewell.  
Thine owne words (quoth he) thine owne welcome mard.  
Well (said she) whensoever we t waine haue lard,  
My words be pried at narrowly, I espie.  
Ye can see a mote in another mans eye,  
But ye cannot see a balke in your owne.  
Ye marke my words, but not that they be growne  
By your reuellous riding on euery royle.  
Welny every day a new mare or a moyle,  
As much vn honest as vn profitable.  
Which shall bring vs shortly to be vn able,  
To giue a dog a loafe, as I haue oft said:  
How be it your pleasure may no time be denaid:  
But still you must haue both the finest meate,  
Apparell, and all things that money may get,  
Like one of fond fancie so fine and so neate,  
That would haue better bread than is made of wheate.  
The best is best cheape (quoth he) men say chere.  
Well (quoth she) a man may buy gold too deere.  
Ye neither care, nor welny cast what ye pay,  
To buy the deere st for the best alway.  
Then for your diet who bseth feeding such,  
Eate moze than enough, and drinke much moze too much.  
But temprance teacheth this, where he keepeth schole,  
He that knoweth when he hath enough, is no fole.  
Fed by measure, and desie the phisition.  
And in the contrarie marke this condition,  
A swine ouer fat is cause of his owne banc.  
Who seeth nought herein, his wit is in the wane,

But

## The second part.

But pompons prouision, comth not all, alway  
Of gluttonie, but pride sometime, some say.  
But this prouerbe preacheth to men haute oꝝ hye,  
Behw not too hie, lest the chips fall in thine eye.  
Measure is a merrie meane, as this doth show,  
Not too hie for the pie, nor too low for the crow.  
The difference betwene staring and starke blinde,  
The wise man at all times to follow can finde,  
And ywis an auditour of a meane wit,  
May sone account, though hereafter come not yit,  
Yet is he sure be the day neuer so long,  
Euermore at last they ring to euensong.  
And where ye spend much though ye spent but lickell,  
Yet little and little the cat eateth the flickell.  
Little losse by length may grow impoꝝtable.  
A mouse in time may bite a two a cable.  
Thus to end of all things, be we laese oꝝ loth,  
Yet loe, the pot so long to the water goth,  
Till at the last it commeth home broken.  
Few words to the wise suffice to be spoken.  
If ye were wise, here were enough (quoth she)  
Here is enough and too much, dame (quoth he)  
For though this appeare a proper pulpit peere,  
Yet when the fore preacheth, then beware your geese.  
A good tale ill tolde, in the telling is mard.  
So are (quoth she) good tales well tolde, and ill hard.  
Thy tales (quoth he) shew long haire, and short wit, wise.  
But long be thy legs, and short be thy life.  
Pray for your selfe, I am not sick (quoth she)  
Well lets see what thy last tale comth to (quoth he)  
Thou saist I spend all, to this thy words wander.  
But as deepe drinketh the gosse as the gander.  
Thou canst cough in the aumbye if neede bee,  
When I shall cough without bread oꝝ broth for thee.  
Whereby while thou sendst me abroad to spend,  
Thou gossipst at home to meete me at lands end.

Ah,

## The second part.

Ah, then I beguile you (quoth she) this ye meane.  
But sir, my pot is whole, and my water cleane.  
Well, thou wouldst haue me (quoth he) pinch like a snudge,  
Euery day to be thy dꝛuell and dꝛudge.  
Not so (quoth she) but I would haue ye sturre  
Honestly, to keepe the wolfe from the durre,  
I would dꝛine the wolfe out at dore first (quoth he)  
And that can I not doe, till I dꝛine out thee.  
A man were better be dꝛownd in Venice gulse,  
Than haue such a bearded beare, or such a wolfe.  
But had I not been witcht, my wedding to flee,  
The termes that long to wedding had spar'd mee.  
First wooing for wooing, banna for banning,  
The banes for my bane, and then this thus scanning,  
Marrying, marring. And what married I than?  
A woman. As who say, woe to the man,  
Thus wed I with woe, wed I Gill, wed I Jane,  
I pray God the diuell goe with thee downe the lane.  
I graunt (quoth she) this doth sound (as ye agreed)  
On your side in words, but on my side in dede.  
Thou grantst this graunt (quoth he) without any grace,  
Ungraciously, to thy side to turne this case.  
Leaue this (quoth she) and learne liberalitie,  
To stint strife, growne by your prodigalitie.  
Oft said the wise man, whom I erst did berrie,  
Better are meales many, than one too merrie.  
Well (quoth he) that is answered with this wise:  
Better is one months chere, than a churles whole life.  
I thinke it learning of a wiser lextour,  
To learne to make my selfe mine owne erectour,  
Than spare for another that might wed thee,  
As the foole thy first husband spared for mee.  
And as for ill places, thou seekst me in moe,  
And in worse too, than I into any goe.  
Where by this prouerbe she wth thee in by the wa ke,  
No man will another in the ouen seeke,

## The second part.

Except that himselfe hath been there before.  
God giue grace thou hast been good, I say no more.  
And would haue thee say lesse, except thou couldst proue  
Such processe as thou slanderously dost moue.  
For slander perchance (quoth she) I not deny,  
It may be a slander, but it is no ly.  
It is a lye (quoth he) and thou a lyer.  
Will ye (quoth she) drine me to touch ye nyr?  
I rub the gald horse back, till he winch, and yit  
He would make it seeme that I touch him no whit.  
But I wot what I wot, though I few words make:  
Many kisse the child for the nurses sake.  
Ye haue many god-children to looke vpon,  
And ye blesse them all, but ye blesse but one.  
This halfe she woth what the whole meaneth, that I meane,  
Ye fetch circumquagues to make me beleue  
Or thinke, that the moone is made of a greene cheese.  
And when ye haue made me a lout in all these.  
It seemeth ye would make me goe to bed at none.  
Nay (quoth he) the day of doome shall be done,  
Ere thou goe to bed at none or night for mee.  
Thou art (to be plaine, and not to flatter thee)  
As holosome a morsell for my comely corse,  
As a shoulder of mutton for a sicke horse.  
The diuell with his dam hath more rest in hell,  
Than I haue here with thee: But well wife, well.  
Well well (quoth she) many wels many buckets.  
Pea (quoth he) and many words, many buffets.  
Had you some husband, and snapt at him thus,  
I wis he would giue you a recumbentibus.  
A dog will barke ere he bite, and so thou  
After thy barking wilt bite me, I trow now.  
But it is hard to make an old dog stoup, lo.  
Sir (quoth she) a man may handle his dog so,  
That he may make him bite him, though he would not,  
Husbands are in heauen (quoth he) whose wiues could not.  
Thou

## The second part.

Thou makest me claw where it itcheth not. I would  
Thy tongue were cold to make thy tales more cold,  
That aspen leafe, such spitefull clapping hath bred,  
That my cap is better at ease then my head.  
God send that head (sayd she) a better nurse:  
For when the head aketh, all the bodie is the wurse.  
God grant (quoth I) the head and bodie both two,  
To nurse each other better then they do:  
O2 euer haue done for the most times past.  
I brought to nurse both (quoth she) had it not been wast.  
Margerie good colw (quoth he) gaue a good mee:le:  
But then she cast it downe againe with her heele.  
How can her purse for profit be delitefull,  
Whose person and properties be thus spitefull:  
A peece of a kid is worth two of a cat.  
Who the diuell will change a rabbit for a rat:  
If I might change, I would rather chuse to begge,  
O2 sit with a roasted apple, or an egge,  
Where mine appetite serueth mee to bee,  
Then euery day to fare like a Duke with thee.  
Like a Duke, like a Duke (quoth she) thou shalt fare,  
Except thou wilt spare more than thou dost yet spare.  
Thou farest too well (quoth he) but thou art so wood,  
Thou knowest not who doth thee harme, who doth thee good.  
Yes, yes (quoth she) for all those wise words vttered,  
I know on which side my bread is buttred.  
But there will no butter cleane on my bread.  
And on my bread any butter to be spread:  
Euery promise that thou therein dost utter,  
Is as sure as it were sealed with butter.  
O2 a mouse tyed with a threed. Euery good thing  
Thou lettest euen slip, like a waghalter slipstring.  
But take by in time, or els I protest,  
All be not in bed that shall haue ill rest.  
Now goe to thy derlings, and declare thy grieve:  
Where all thy pleasure is, hop whose, pipe thiefe.

## The second part

### CHAPTER. 8.

**W**ith this thence hopt she, wherewith **O** Lord he cride,  
What wretch but I, this wretchednes could bide:  
Howbett in all this woe, I haue no wzong,  
For it onely is all on my selfe along.  
Where I should haue bridled her first with rough bit,  
To haue made her chew on the bridle one fit.  
For licorous lucre of a little winning,  
I gaue her the bridle at beginning.  
And now she taketh the bridle in the teeth,  
And runneth away with it, whereby each man seeth,  
It is (as old men right well vnderstand)  
All putting a nak't sword in a mad mans hand.  
She taketh such hart of grace, though I maim her,  
Or kill her, yet shall I neuer reclaime her.  
She hath (they say) been stiffe necked euermore,  
And it is ill healing of an old soze.  
This pzoerbe prophesied many yeares agoe,  
It will not out of the flesh, that is bred in the bone.  
What chance haue I, to haue a wife of such sort,  
That will no fault amend in earnest nor sport:  
A small thing amisse lately I did espte,  
Which to make her mend, by a iest merrilie,  
I said but this, taunttiuet wife, your nose drops,  
So it may fall, I will eate no bzo wesse sops  
This day. But two daies after this came in vze,  
I had sorrow to my sops enough, be sure.  
Well (quoth I) it is ill iesting on the soath:  
Sooth boord is no bourd, in ought that mirth dooth.  
Such iests could not iuggle her, were ought amis,  
Nor turne melancholy to mirth: for it is  
No playing with a straw before an old cat,  
Euery trifling toy age cannot laugh at.  
We may walke this way, but sure ye shall finde,  
The further ye goe, the further behinde.

## The second part.

Ye should consider the woman is olde:  
And what for a hot word. Some hot, some colde.  
Beare with them that beare with you, for she is scand,  
Not onely the fairest flowre in your garland,  
But also she is all the faire flowers thereof,  
Will ye requite her then with a taunting scot?  
Or with any other kinde of unkindnes?  
Take heed is a faire thing: be ware this blindnes.  
Why will ye (quoth he) I shall follow her will,  
To make me Iohn drawlatch, or such a snekebill,  
To bring her solace, that bringeth me sorow:  
Bir Ladie then shall we catch birds to morow.  
A good wife maketh a good husband, (they say)  
That (quoth I) ye may turne another way.  
To make a good husband, make a good wife:  
I can no more herein, but God stint all strife.  
Amen (quoth he) and God haue mercie brother,  
I will now mend this house, and payre another.  
And that he ment of likelihood by his owne:  
For so appaied he that, ere three yeares were growne,  
That little and little he decayed so long,  
Till he at length came to buckle and bare thong.  
To discharge charge, that necessarily grew,  
There was no more water then the ship drew.  
Such drifts draue he, from ill to warse and warse,  
Till he was as bare as a birds arse.  
Money and money worth did so misse him,  
That he had not now one peny to blisse him.  
Which foresene in this woman, wisely wayning,  
That meet was to stay somewhat for her staying,  
To keepe yet one messe for Alison in store,  
She kept one bagge, that he had not sene before.  
A poore coke that may not like his owne fingers,  
But about her at home now still he lingers:  
Not checker a word, all was not cleere in the cosse,  
He lookt like one that had beshit the rosse.

## The second part.

But whether any secret tales were spzinkling,  
Or that he by gesse had got an inkling  
Of her hord: or that he thought to amend,  
And turne his ill beginning to a good end:  
In she wing himsele a new man, as was fit,  
That appeared shortly after, but not yst.

### CHAPTER 9.

**O**pe day in their arbour which stood so to mine,  
That I might and did closly mine eare incline,  
And likewise cast mine eare to heare and see,  
What they said and did, where they could not see me,  
He vnto her a goodly tale began,  
More like a wooer than a wedded man,  
As far as matter thereof therein serued,  
But the first part from words of wooing swerved:  
And stood vpon repentance, with submission  
Of his former crooked vnkind condition.  
Praying her to forgive and forget all free,  
And he forgave her, as he forgiven would bee.  
Loving her now, as he full deeply swoze,  
As hotly as euer he loued her before.  
Well well (quoth she) what euer ye now say,  
It is too late to call againe yester day.  
Wife (quoth he) such may my diligence seeme,  
That th'offence of yester day I may redeeme.  
God taketh me as I am, and not as I was:  
Take you me so too, and let all things pass.  
I pray thee good wife, think I speake and thinke plaine,  
What: he runn' th far that neuer turnth againe.  
He be yong enough to mend, I agree it,  
But I am (quoth she) too old to see it.  
And amend ye or not, I am too old a yere:  
What is life, where liuing is extinct clere,  
Namely at old yeares of least helpe and most neede:  
But no tale could tune you in time to take hede.

## The second part.

If I tunc my selfe now (quoth he) it is faire:  
And hope of true tunc, shall tunc me from dispaire.  
Belæue well, and haue well, men say. *Pea,* (said shee)  
Doe well, and haue well, men say also, we see.  
But what man can belæue, that man can doe well,  
Who of no man will counsaile take, or heare tell:  
Which to you, when any man any way tride,  
Then were ye deafe, ye could not heare on that side.  
Who euer with you any time therein weares,  
He must both tell you a tale, and finde you eares.  
You had on your harness eares, thicke of hearing:  
But this is a question of old enquering,  
Who is so deafe or so blinde, as is hee  
That wilfully will neither heare nor see?  
When I saw your maner, my heart for wee molt:  
Then would ye mend, as the fletcher mends his bolt:  
O: so we ale mendeth in Summer, I know,  
And knew, which way the winde blew and will blow.  
Though not to my profit a prophet was I:  
I prophesied this, too true a prophesie.  
When I was right ill belæued, and worse hard:  
By flinging from your folkes at home, which all mard.  
When I said in semblance either cold or warme,  
A man far from his good, is nigh his harme.  
O: wold ye to looke, that ye lost no more,  
On such, as shew that hungrie flies bite sore.  
Then would ye looke ouer me with stomack swolne,  
Like as the diuell look't ouer Lincolne.  
The diuell is dead wife (quoth he) for ye see,  
I looke like a Lambe in all your words to mee.  
Loke as ye list now (quoth she) thus look't ye than.  
And for those looks I shew this, to shew each man,  
Such proofe of this proverbe, as none is greater:  
Which saith, that some man may steale a horse better,  
Than some other may stand and looke vpon.  
Lewd huswies might haue words, but I not one

That

## The second part.

That might be allowd. But now if ye looke,  
In mistaking me ye may see, ye toke  
The wrong way to wodd, and the wrong sow by th'eare,  
And thereby in the wrong bore to thriue, yee were.  
I haue heard some, to some tell this tale not seeld,  
When thrist is in the towne, yee be in the feeld.  
But contrary, you made that sense to sowne,  
When thrist was in the field, ye were in the towne.  
Field ware might sinke oz swim, while ye had eny:  
Towne ware was your ware, to turne the peny.  
But towne oz field, where most thrist did appiere,  
What ye wan in the hundred, ye lost in the shiere.  
In all your good husbandrie, thus rid the rock,  
Ye stumbled at a straw, and lept ouer a block.  
So many kindes of increase you had in choice,  
And nought increase noz keepe, how can I reioice?  
Good riding at two ankers men haue tolde,  
For if the tone faile, the tother may holde.  
But you leaue all ankerhold on seas and lands:  
And so set by shop vpon Godwins sands.  
But as folke haue a saying both old and trew,  
In that they say, black will take none other heu.  
So may I say heere, to my deepe dolour,  
It is a bad cloth that will take no colour.  
This case is yours. For ye were neuer so wise,  
To take specke of colour, of good aduise.  
Th' aduise of all friends I say, one and other  
Went in at the tone eare, and out at the tother.  
And as those words went out, this prouerbe in came,  
He that will not be ruled by his owne dame,  
Shall be ruled by his stepdame: and so you,  
Hauing lost your owne good, and owne friends now,  
May seeke your forreine friends, if you haue any.  
And sure one of my great griefes, among many  
Is, that ye haue been so very a hog  
To my friends. What man, loue me, leue my dog.

But

## The second part.

But you to cast precious stones before hogs,  
Cast my good before a sort of dogs  
And sawte bitches: which by whom now deuoured,  
And your honestie among them defloured,  
And that you may no more expence asoord,  
Now can they not asoord you one good woord,  
And you them as few. And old folke vnderstood,  
When théeues fall out, true men come to their good.  
Which is not alway true. For in all that bretch,  
I can no farthing of my good the more fetch.  
For I trow themselues neither, if they were swozne,  
Light come, light goe. And sure since we were bozne,  
Ruine of one ruine, was there none gretter:  
For by your gifts they be as little the better,  
As you be much the worse, and I cast away.  
An ill winde that bloweth no man to good, men say.  
Well (quoth he) euery winde bloweth not downe the cozne:  
I hope (I say) good hap be not all out wozne.  
I will now begin thrist, when thrist seemeth gone.  
What wise? there be more waies to the wood than one.  
And I will assay all the waies to the wood,  
Till I finde one way, to get againe this good.  
He will get it againe (quoth she) I feare,  
As shortly as a horse will licke his eare.  
The Dutchman saith, that segging is good cope:  
Good words bring not euer of good deedes good hope,  
And these words shew your words spoken in skorne,  
It pricketh betimes that will be a good thorne.  
Timely crooketh the tree, that will a good caroh bee.  
And such beginning such end, we all day see.  
And you by me at beginning being thriuen,  
And then to keepe thrist could not be prickt nor driuen:  
How can ye now get thrist, the stocke being gon:  
Which is the onely thing to raise thrist vpon?  
Men say, he may ill runne that cannot goe,  
And your gaine without your stocke runneth euen so.

## The second part.

For what is a workman without his toles?  
Tales of Robin Hood are good for soles.  
Hee can ill pype, that lacketh his upper lippe.  
Who lacketh a stock, his gaine is not worth a chip,  
A tale of a tubbe: your tale no truth anouth,  
Ye speake now as yee would creepe into my mouth,  
In pure paynted procelle, as false as sayre,  
How yee will amend, when ye can not apayre.  
But agaynst gay glosers, this rude tale recites,  
It is not all butter that the cow shites.  
I heard once a wise man say to his daughter,  
Better is the last smile, than the first laughter.  
Wee shall I trust (quoth he) laugh againe at last,  
Although I bee once out of the saddle cast.  
Yet since I am bent to sit, this will I do,  
Recover the horse, or leese the saddle too.  
Wee neuer could yet (quoth shee) recover any hap,  
To win or saue ought, to stoppe any one gap.  
For stopping of gap (quoth he) care not a rush.  
I will learne, to stop two gaps with one bush.  
Wee will (quoth shee) as soone stop gaps with rushes,  
As with any husbandly handsom bushes.  
Your tales haue lyke tast, where temprance is faster,  
To breake my head, and than geue me a plaster.  
Now thirst is gone, now would yee thirue in all haste,  
And whan yee had thirst, yee had lyke hast to waste.  
Wee liked then better an ynch of your will,  
Than an ell of your thirst. Wife (quoth he) be still,  
May I bee holpe forth an ynch at a pinch,  
I will yet thirue (I say) as good is an ynch,  
As an ell. Wee can (quoth shee) make it so. well,  
For when I gaue you an inch, you tooke an ell.  
Till both ell and inch bee gone, and we in det.  
Say (quoth he) with a wet finger ye can set,  
As much as may easily all this matter ease,  
And this debate also pleasantly appease.

## The second part.

I could doe as much with an hundred pounds now,  
As with a thousand afoze, I assure you.  
Vee (quoth she) who had that he hath not, would  
Doe that hee doth not, as old men haue told.  
Had I as yee haue, I would doe moze (quoth hee)  
Than the best spake of on Sunday, yee should see.  
Ye doe, as I haue (quoth shee) for nought I haue,  
And nought yee doe. What man, I trow yee raue,  
Would yee both eat your cake, and haue your cake?  
Yee haue had of mee al that I could make,  
And bee a man neuer so greedy to win,  
Hee can haue no moze of the soze but the skin.  
Well (quoth he) if yee list to bring it out,  
Yee can geue me your blessing in a cloute.  
That were for my childe (quoth she) had I ony,  
But husband, I haue nether child, nor mony.  
Yee cast and coniecture thus much, lyke in show,  
As the blind man casts his staffe, or shotes at the crow.  
How be it, had I money right much, and yee none,  
Yet to be plaine, yee should haue none for I one.  
Pay, hee that first flatteth me, as yee haue done,  
And doth, as yee did to me after, so soone:  
He may bee in my Vater noster in dedde,  
But be sure, he shall neuer come in my Creede.  
Aue Maria (quoth he) how much motion  
Here is to prayers, with how little deuotion.  
But some men say, no peny no Vater noster.  
I say to such (sayd shee) no longer foster,  
No longer lemman. But faire and well than,  
Pray and shift ech for himselfe as hee can.  
Euery man for him selfe and God for vs all,  
To those wordes he sayd nought, but forthwith did fall;  
From harping on that string, to faire flattring speech,  
And as I erst sayd, hee did her so beseech,  
That things erst so far off, were now so far on,  
That as shee may wallow, away shee is gon,

## The second part.

Where all that was left lay with a trustie friend,  
Dwelling a good walke from her at the townes end.  
And backe againe straight a halting pace she hobbles,  
Brynging a bag of royals and nobles.  
All that she had without restraint of one lode,  
She brought bullocks noble : for noble or grote  
Had she not one mase. Which I after well knew.  
And anone smiling toward him as she drew,  
A sir light burden far beanie (quoth she)  
This light burden in long walke welny tyzeth me.  
God giue grace I play not the foole this day.  
For here I send th'are after the helme away.  
But if ye will stint and auoyd all strife,  
Loue and cherish this, as ye would my life,  
I will (quoth he) wise, by God almightie,  
This geare comm' th euen in pudding time rightlie.  
He snatcht at the bag. So haste but good (quoth shee)  
Short shooting læseth your game, ye may see.  
Ye mist the cushin, for all your haste to it.  
And I may set you beside the cushin yit,  
And make you wipe your nose vpon your sleue,  
For ought you shall winne, without you aske me leue.  
Haue ye not heard tell, all couet all leese ?  
A sir, I see, ye may see no græne chæse,  
But your teeth must water. A good cocknap coke:  
Though he loue not to buy the pig in the poke,  
Yet snatch ye at the poke that the pig is in,  
Not for the poke, but for the pig good cheape to win.  
Like one halfe lost, till grædie grasping gat it,  
Ye would be euer the stile ere ye come at it.  
But abbe friend, your mother bid, till ye were bozne,  
Snatching winth it not, if ye snatch till to mozne.  
Then say (said he) long standing and small offering  
Baketh pooze Parsons. And in such signes and proffring,  
Many pretie tales and merrie topes had they,  
Before this bag came from her away.

Kindly

## The second part.

Kindly he kist her with words not tart nor tough.  
But the cat knowth whose lips she lickth well enough.  
Anone, the bag she deliuered him, and sayd,  
He should beare it, for that it now beaute wayd.  
With good will wife, for it is (said he to her)  
A proud horse that will not beare his owne prouander.  
And oft befoze seemd she neuer so wise,  
Yet was she now suddenly waren as nise,  
As it had been a halporth of siluer spoones,  
Thus clowdie moznings turne to clere after noones.  
But so nie noone it was, that by and by,  
They rose and went to dinner louingly.

### CHAPTER. 10.

**T**his dinner thought he long, and straight after that,  
To his accustomed customers he gat.  
With whom in what time he spent one grote befoze,  
In lesse time he spent now ten grotes or moze.  
And in small time he brought the world so about,  
That he brought the bottome of the bagge cleane out.  
His gadding thus againe made her ill content:  
But she not so much as dreame that all was spent,  
Howbeit suddenly she minded on a day,  
To pick the chest locke, wherein this bagge lay:  
Determining this, if it lay whole still,  
So shall it lye, no myte she minish will.  
And if the bag began to shrink, she thought best,  
To take for her part some part of the rest.  
But straight as she had forthwith opened the locke,  
And look't in the bagge, what it was a clocke,  
Then was it proued true, as this prouer be goth,  
He that commeth last to the pot, is soonest wroth.  
By her coming last, and too late to the pot,  
Whereby she was potted thus like a sot,  
To see the pot both skind for running ouer,  
And also all the licour runne at ouer:

## The second part.

At her good hus bands and her next meeting,  
The diuels good grace might haue giuen a greeting:  
Either for honour or honestie as good  
As she gaue him. She was (as they say) horne wood,  
In no place could she sit her selfe to settle,  
It seemde to him she had pist on a nettle.  
She netled him, and he rattled her so,  
That at end of that fray, asunder they go,  
And neuer after came together againe:  
He turnd her out at doores to graze on the plaine.  
And himselfe went after. For within fortnight,  
All that was left, was launched out quight.  
And thus had he brought haddock to paddock,  
Till they both were not worth a haddock.  
It hath been said, neede maketh the old wise trot.  
Other folke said it, but she did it, God wot,  
First from frend to frend, and then from dur to dur,  
A begging of some, that had begged of hur.  
But as men say, miserie may be mother,  
Where one begger is driuen to beg of another.  
And thus woze and wasted this most wofull wretch,  
Till death from this life, did her wretchedly fetch.  
Her late hus band, and now widower, here and there  
Wandering about, few know, and fewer care, where.  
Cast out as an abiect, he leadeth his life,  
Till famine by like, set him after his wife.  
Now let vs note here, first of the first twaine,  
Where they wedded, together to remaine,  
Hoping sayfull presence should weare out all woe:  
Yet pouertie brought that ioy to tocsaile, so.  
But notably note these last twaine, where as he  
Tooke her onely, for that he rich would be:  
And she him onely in hope of good hap,  
In her dotting daies to be daunst on the lap.  
In condition they differd so many waies,  
That lightly he laid her vp for holie daies.

## The second part.

Her good he laid vp so, lest theeues might spie it,  
That neither she could, nor he can come by it.  
Thus failed all foure, of all things lesse and moze,  
Which they all, or any of all, married soze.

### CHAPTER. II.

**F**orthwith (said my friend) this matter maketh boſt,  
Of diminution. For here is a mill poſt  
Thwitten to a pudding prick ſo néerely,  
That I confeſſe me diſcouraged clérely.  
In both my weddings, in all things, except one:  
This ſparke of hope haue I, to procéed vpon.  
Though theſe and ſome other, ſpeed ill, as ye tell,  
Yet other haue liued and loued full well.  
If I ſhould deny that (quoth I) I ſhould rane:  
For of both theſe ſorts, I grant, that my ſelfe haue  
Seene of the one ſort, and heard of the tother,  
That liked and liued right well, each with other.  
But whether fortune will you, that man declare,  
That ſhall choſe in this choiſe, your comfort or care,  
Since, before ye haue choſen, we cannot know,  
I thought to lay the worſt, as ye the beſt ſhow.  
That ye might being yet at libertie,  
With all your ioy, ſoyne all your ieoperdie.  
And now is this heard, in theſe caſes on each part,  
I ſay no moze, but lay your hand on your hart.  
I hartly thanke you (quoth he) I am ſped  
Of mine errand. This hitteth the naile on the hed.  
Who that leaueth ſuretie and leaneth vnto chaunce,  
When ſcoles pipe, by authoritie he may daunce.  
And ſure am I of thoſe twaine, if I none choſe,  
Although I nought winne, yet ſhall I nought loſe.  
And to win a woman here, and loſe a man,  
In all this great winning, what gaine win I than?  
But marke how follie hath me a way caried:  
How like a weathercock I haue here varied.

## The second part.

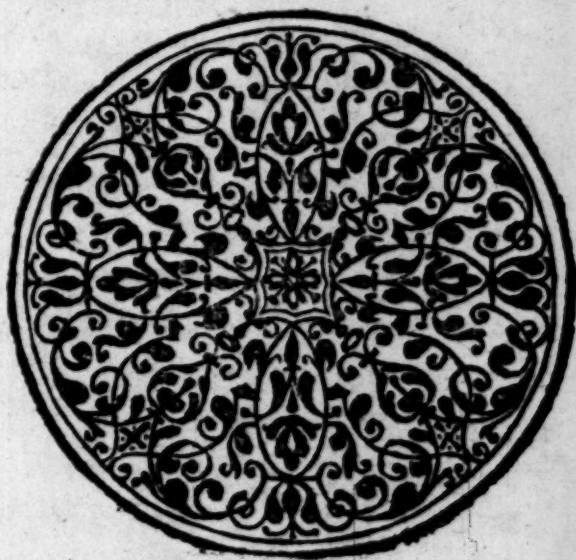
First these two women to loose I was loth,  
That if I might, I would haue wedded them both.  
Then thought I since, to haue wedded one of them;  
And now know I clære, I will wed none of them.  
They both shall haue this one answere by letter,  
As good neuer a whit, as neuer the better.

Now let me aske (quoth I) and your selfe answere,  
The short question that I asked while ere,  
A foule old rich widow, whether wed would ye,  
Or a yong faire maide, being poore as ye be.  
In neither barrell better herring (quoth he)  
I like thus riches as ill as pouertie.  
Who that hath either of these pigges in vze,  
He hath a pigge of the worse panter sure.  
I was wedded vnto my will. Howbest,  
I will be diuorst and wed to my wit.  
Whereby with these examles past, I may see,  
Fond wedding, for loue, as good onely to flee.  
Onely for loue, or onely for good,  
Or onely for both I wed not, by my hood.  
Thus no one thing onely, though one thing chieflie  
Shall woo me to wed now: for now I espie,  
Although the chiefe one thing in wedding be loue,  
Yet must moe things toyne, as all in one may moue:  
Such kinde of liuing, for such kinde of life,  
As lacking the same, no lack to lack a wife.  
Here is enough, I am satisfied (sayd he)  
Since enough is enough (sayd I) here may we  
With that one word take end good, as may be geast:  
For folke say, enough is as good as a feast.

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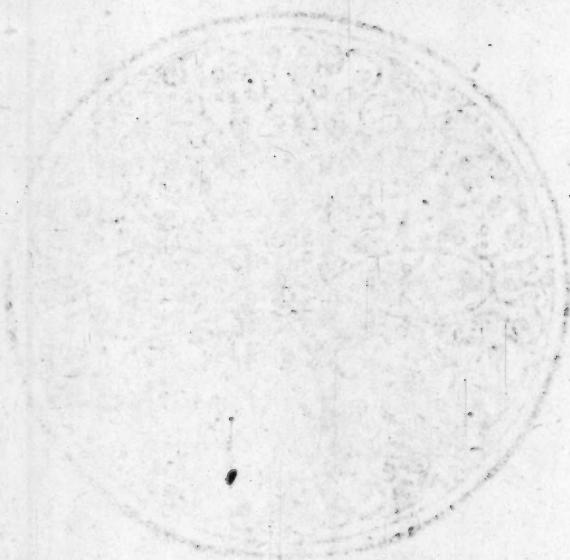
THREE  
HVNDRED  
EPIGRAMMES, VP.  
ON THREE HVN-  
DRED PRO-  
VERBS.

*INVENTED AND MADE*  
*By Iohn Heywood.*



THREE  
HUNDRED  
EPICRAMMES  
ON THREE HAN-  
DED PRO-  
VERBS.

INVENTED AND PRINTED  
By John H. H. H.





*The table of Epigrammes  
upon Prouerbes.*

<b>O</b> F amendment.	1	How to proue a frend.	27
Wagging of beards.	2	Vnwise wedding.	28
Of haft.	3	Some thing and nothing.	29
Breaking of square.	4	The sleeping dogge.	30
Looking and leaping.	5	Of hap.	31
Wedding and hanging.	6	Of sight and mind.	32
Of delay.	7	Of mirth with wisdom.	33
Of wittes.	8	Of holding of a nose.	34
No lack in loue.	9	An eyesore.	35
Of homely home.	10	Of reckening.	36
Geuing and taking.	11	Setting vp a candell.	37
Iacke and Gill.	12	Of cloudes and weather.	38
Of the end of the wit.	13	Of making and marring.	39
Of bought wit.	14	Of birdes and byrdes.	40
Of haste and waste.	15	Of sorrowes.	41
Making of malt.	16	Of feeding and teaching.	42
Of an aking eie.	17	Of sufferance.	43
What things beggers choose.	18	Of him that set his hand on his money.	44
Of robbing.	19	Of a horte corying.	45
Of need and law.	20	Of shame.	46
Of beginning and ending.	21	A Lordes hart and a beggers purse.	47
Of grace.	22	Of forgetting.	48
Of fore prouision.	23	Of the hart and the heele.	49
Of saying and doing.	24	Praise of a man about a horse.	50
Of treading on a worme.	25		
Of ease in an Inne.	26		

# The Table.

Of weeping.	51	Of precious stones.	86
Of two false knaues.	52	Of yll and good winde.	87
A hart in a hofe.	53	Of looth boord.	88
Of creeping and going.	54	Of tales told in the care.	89
Of floting and fleeting.	55	Of going.	90
A man at an ebbe.	56	Of neede.	91
Sight in a millstone.	57	Taking hart of grace.	92
Of throwing.	58	Of nothing and all thing.	93
Of flore.	59	Coueting and losing.	94
Of one in prison.	60	Of the march hare.	95
Saintes and deuils.	61	How God wil not do for vs.	96
Of botching.	62	Of harping on a string.	97
Of a yeares fayre.	63	A losse by the deuils death.	98
Of a cap and a head.	64	Of a sheepes eie.	99
A theef that hath no fellow.	65	Of rule.	100
False measures.	66	Of blinde bayard.	101
Of cleane sweeping.	67	Of the spinsters thrife.	102
Turning of tippets.	68	Of deafenes.	103
Of theft and receite.	69	Of a good horse.	104
Of worke and play.	70	Of wayes to the wood.	105
Of a painted sheath.	71	Of one that may soone amend.	106
The hare and the hound.	72	An ill hearer.	107
Of beggers fingering.	73	Of a good face.	108
Of two faces.	74	A sharpe thorne.	109
Of begging.	75	Comming and going.	110
Of nothing.	76	The better comth feeld.	111
Of ventring.	77	One driueth out an other.	112
Of shall be, & shall not be.	78	Of burden.	113
The blacke ox.	79	Running and going.	114
Of bridling.	80	A lacke of tooles.	115
Mending and payring.	81	Taft of a mans tales.	116
Of running without turning.	82	Of a cattles looke.	117
Buying a pig.	83	Of matters not layed a water.	118
Hungry flies.	84	One put out of a creede.	119
Of louing a dogge.	85	All	

# The Table.

All that may bee woon of the fox.	120	Bowing and breaking.	155
The suretie of some seale.	121	Of wrestling.	156
The hares going away.	122	God and the church.	157
Iudgement of colors.	123	Of one tale in al men told.	158
Hap and wit.	124	Of Malkin.	159
Fortune and fooles.	125	Rash ventring.	160
Of loosers wordes.	126	A scabd horse.	161
Getting and spending.	127	Of sitting.	162
Measure.	128	Ale and wit.	163
Going beyond the wall.	129	Of restitution.	164
Of harme.	130	Eating of flies.	165
Wit kept by warmth.	131	Of the fox preaching.	166
Light cōming and going.	132	Of poore mens soles.	167
Of kissing.	133	Promise of silence.	168
Of leaue.	134	Of little saying.	169
God in the almery.	135	Of the tide.	170
The deuill in the orologe.	136	Praise of good ende.	171
The best.	137	Of hearing and iudging.	172
The woorst.	138	A lesson for looking.	173
Lasting of woonder.	139	Of a womans liues.	174
The gald horse.	140	The crow called white.	175
Good beginning and end.	141	Of the old foole.	176
The still sow.	142	Of a beane.	177
Of stumbling.	143	The gift of a pigge.	178
Of the shooc and the sole.	144	Chaunge and robbery.	179
Might and right.	145	Of faire woordes.	180
Birth and teaching.	146	Of laughing.	181
Of hanging.	147	Of seeking.	182
An old knaue.	148	Of a head vnder a girdle.	183
A mans haire and his head.	149	Of wide shooting.	184
Gaines and losses.	150	The fooles bolt.	185
Theeues falling out.	151	of a marchant.	186
Of a short face.	152	Of young.	187
A benchwhistler.	153	Of speech.	188
What God sayd to one.	154	A busy bodie.	189
		Of time.	190

# The Table.

Of farre casting.	191	Of owne, ow and yamard	227
Of hunger.	192	Of spinning.	228
Of feeding.	193	Of laughing.	229
Of Mortimers sow.	194	Of playing.	230
Of fleabiting.	195	Of the winde blowing.	231
The breechles maister.	196	Of farre and nie.	232
Meate and sauce.	197	Of the instep.	233
Of proferd seruice.	198	Of small and greate.	234
Of common medlers.	199	Of the keies.	235
Of ynough and a feast.	200	Of prouender.	236
Of plaine fashon.	201	Of some here and there.	237
Of him that comth last.	202	Of the parsons lemman.	238
Of striuing.	203	Of ill weede.	239
Of sitting.	204	Of speaking.	240
Of writing to frendes	205	Of good siluer.	241
Of greate clarkes.	206	Of the proud cocke.	242
Of killing.	207	Of fat in the fire.	243
Of falsshed.	208	Of bow bent.	244
Of bleeding.	209	Of Gods being.	245
Of seeing.	210	Of kinsfolke.	246
Of yls.	211	Of frendship.	247
Of pepper.	212	Of nothing.	248
Of an ill stake.	213	Of pouerty.	249
Of siffrance.	214	Of eares glowing.	250
Of misreckning.	215	Of post and piller.	251
Of euen reckning.	216	Of may be.	252
Of taking.	217	Of yse.	253
Of mum.	218	Of spurning.	254
Of stopping a mouth.	219	Of the tying the bell.	255
Of casting.	220	Of had I wist.	256
Of lacke.	221	Of daunsing.	257
Of the winking cat.	222	Of the cat eating fish.	258
Of saying nay.	223	Of the blinde.	259
Of the Pie and Crow,	224	Of the woorst and best.	260
Of saying nought but mi.	225	Of fine egges.	261
Of tounge and wit.	226	Of clyming.	262
		Of	

## *The Table.*

Of the way.	263	Of setting in foote.	282
Of wayting.	264	Of fast bynding.	283
Of rime.	265	Of hap.	284
Of fishing.	266	Of time.	285
Of good.	267	Of the fatte hogge.	286
Of the hot Irons.	268	Of bale and boote.	287
Of the purse.	269	Of Sowes.	288
Of many handes.	270	Of making a crosse.	289
Of the loth stake.	271	Of a pad.	290
Of hauing.	272	Of long standing.	291
Of counsell.	273	Of the weaker.	292
Of Rome.	274	Of catching.	293
Of speech.	275	Of holding.	294
Of one had in the winde.	276	Of knowledge.	295
Of one ill shod.	277	Of smelling.	296
Of all and nought.	278	Of nought layd down.	297
Of warning.	279	Of fight and fare.	298
Of brides flowne.	280	Of the pot not broken.	299
Of leauing.	281	Of late and neuer.	300

*The end of the Table.*



Epigrammes vpon the  
Proverbs.

Of amendment. 1.

**I**f euery man mend one, all shall be mended.  
This meane to amendment, is now intended.  
For though no man looke to mend himselfe, brother;  
Yet ech man lookth to controule and mend other.

Wagging of beardes. 2.

It is mery in hall when beardes wagge all.  
Husband for this, these wordes to mynd I call:  
This is ment by men in their mery eating:  
Not to wag their beards in brauling or threating.  
Wise, the meaning hereof differth not two pinnes,  
Betwēen wagging of mens beards and womens chins.

Of hast. 3.

The hasty man wanteth neuer woe.  
In hasty women not euer so.  
With suffering husbandes hasty wiues,  
Haue oft wee see full mery lynes.

Breaking of square. 4.

An inch breaketh no square: which since thou hast heard tell,  
Thou doest assay how to breake square by an ell.

Otherwise

An inch breaketh no square: thou breakest none though it do.  
Thou rather bringest square, the breakest square betwēen to.

Loking and leping. 5.

Loke ere thou leape, nay thou canst in no wise bryke,  
To loke ere thou leape, for thou leapest ere thou loke.

Wedding and hanging. 6.

Wedding and hanging, are besteny I see:  
Wedding or hanging, which is best, sir (quoth shee?)  
Forsooth good wife, hanging I thinke best (quoth hee)  
So helpe me God, good husband so thinketh mee.  
Oh how like lambes, man and wife here agree.

## vpon Prouerbs.

Of delay. 17.

He that will not when he may,  
When he would he shall haue nay.  
But to that nay, nay I say:  
If of my wife I delay,  
To take shrewd words: yet that stay  
Stayth them not from me next day.

Of wits. 8.

So many heads so many wits, nay, nay:  
We see many heads, and no wits some day.

No lacke in loue. 9.

In loue is no lacke, true I dare be bold to say:  
In loue is neuer lacke of toy or sojourn.

Otherwise.

In loue is no lacke, no in no wooing day:  
But after wedding day, lett's heare what ye say.

Of homely home. 10.

Home is homely, yea and too homely sometime:  
Where wiues footstoles, to their husbands heads cline.

Giuing and taking. 11.

Better giue then take, all say, but so thinke none:  
All thinke better take twentie pounds, then giue one.

Lack and Gill. 12.

All shall be well, Iacke shall haue Gill:  
Nay, nay, Gill is wedded to Will.

Of the end of a wit. 13.

Thou art at thy wits end, which I wonder in,  
To see a wit at end before it begin.

Of bought wit. 14.

Wit is neuer good, till it be bought:  
Thy wit is deare bought, and yet stark nought.

Otherwise.

Wit is neuer good, till it be bought well:  
Iacke, to buy or sell that ware, foles haue no skill.

Of haste and waste. 15.

Haste maketh waste: which perreined by slouth,  
Slouth will make no haste, he sweareth by his trouth.

M

Making

# Epigrammes

Making of malt. 16.

Soft fire maketh sweet malt, as maltmakers tell:  
Then to make sweet malt, fire is too rash in hell.  
Whereby sith in hell, no good ale is to sell,  
Dye drunken soules cannot like in hell to dwell.

Of an aking eye. 17.

Better eye out, than alway ake:  
In rage of ach, true as I spake:  
But in meane ach, meenly to mone,  
Better an aking eye then none.

What thing beggers chose. 18.

Beggers should be no choosers, but yet they will:  
Who can bring a begger from choise to beg still?

Of robbing. 19.

Rob Peter and pay Poule, thou sayest I doe:  
But thou robst and poult Peter and Poule too.

Of need and law. 20.

Need hath no law: in some case in very deed,  
Need hath no law: and yet of law we haue need.

Of beginning and ending. 21.

Of a hard beginning, comth a good ending:  
Truth on this terme is not alway depending.  
Some hardly begin, by the fete to sit fast,  
That end with hard hanging, by the necks at last.

Of grace. 22.

In space comth grace, I grant grace may come in space:  
But in rule, by the rule neuer looke for grace.

Of fore prouision. 23.

Who so that knew what would be deare,  
Should need be a marchant but one yeare.  
But thou hast knowne peares two or three,  
That good conditions would in thee  
Both deare and daintily be growen,  
And yet for all this, thus forknowen,  
To warne thee of good prouision,  
Thou hast not now one good condition.

## vpon Proverbs.

Of saying and doing. 24.

Saying and doing, are two things, we say:  
But thy sayings and doings every way  
Joyne sumpe in one: thy wordes and deedes procéde:  
But thou art good neither in word nor deede.

Of treading on a Worme. 25.

I tread a worme on the taple, and it turneth againe:  
But thou treadst on the wormes head, that to restraine.

Of ease in an Inne. 26.

Thou takest thine ease in thine Inne, so nie the,  
That no man in his Inne can take ease by thee.

Otherwise. 27.

Thou takest thine ease in thine Inne, but I see,  
Thine Inne taketh neither ease, nor profit by thee.

How to proue a friend. 27.

Prove thy friend ere thou neede, that canst thou no way:  
For without need of thy friend thou art no day.

Unwise wedding. 28.

Who weddeth ere he be wise, shall die ere he thine:  
Then shalt not thou be wedded and rich allue.

Something and nothing. 29.

Some thing is better then nothing.  
In some thing I grant this obting:  
In some I deny: for I see  
As good haue nothing as haue thee.

The sleeping dogge. 30.

It is ill waking of a sleeping dogge:  
So thinke many, namely the wroting hogge.

Of happe. 31.

It hapth in an houre that hapth not in seuen yere:  
That hapth this houre, wise, for thou makst me good chere.

Of sight and minde. 32.

Out of sight out of minde, this may run right:  
For all be not in minde, that be in sight.

Of mirth with wisdom. 33.

It is good to be merie and wise:

# Epigrammes

How shall fooles follooe that aduise:

Of holding of a nose. 34.

Thou canst hold my nose to the grindstone:

So cannot I thine, for thou hast none.

An eye sore. 35.

It is but an eye sore: but an eye sore: spe,

That eye sore is as ill as any sore eye.

Of reckning. 36.

Reckning without thine host, thou must reckon twise:

May not my hostesse disappoint that devise:

Setting vp a candell. 37.

To set vp a candell before the deuill:

Dim sighted deuils, I deeme, deeme it not euill.

Of clowdes and weather. 38.

After clowdes blacke, we shall haue weather clere:

And after weather clere, we shall haue clowdes blake:

Now hot, now cold, now sayre, now soule appere:

As weather cleerth or clowdth, so must men take.

Of making and marring. 39.

Make or marre I will, so sayest thou euer:

But thou doest euer marre, thou makest neuer.

Of birds and birders. 40.

Better one bird in the hand, then ten in the wood:

Better for birders, but for birds not so good.

Of sorowes. 41.

Make not two sorowes of one, if thou can,

Lest making of two sorowes, marre one man.

Of feeding and teaching. 42.

Thou art better fed then taught, I undertake:

And yet art thou skinne and bone, leane as a rake.

Of suffrance. 43.

Of suffrance comth ease: how shall I know that, wife:

I haue suffred thee, without ease, all my life.

Of him that set his minde on his money. 44.

Thy hand is on thy halfe peny, and must Iohn:

For thou hast no moze coyne to set thy hand on.

## vpon Proverbs.

Of a horse currying. 45. a. m. n. d. A

A short horse is soone curried, that is to weete,  
When short horse, and short curriers doe meete.

Of shame. 46. b. h. a. g. n. i. q. u. e. r. 10

Shame take him y<sup>e</sup> shame thinketh, for thou dost think none:  
Thou art too farre past shame, shame to thinke on.

A Lords hart and a beggers purse. 47. d.

There is nothing in this world that agreeth twise,  
Then both a Lords hart and a beggers purse.  
And yet as ill as those two doe agree,  
Thou canst not bring them a funder to bee.

Of forgetting. 48. e. n. o. t. f. o. r. g. e. t. t. i. n. g. 10

The parish Priest forgetteth he was parish Clarke,  
And the Parson forgetteth he was parish Priest.  
But Priest, Clarke, and no Clarke, all who will marke,  
To forget what we were, shall see vs entiske.

Of the hart and the heele. 49. f. a. l. s. e. h. e. a. r. t. 10

Shall I set at my hart, that thou sett at thy heele?  
Nay, a hart in a heeld hose, can neuer doe weele.

Otherwise. 50. g. o. t. h. e. r. w. i. s. e. 10

Shall I set at my hart, that thou sett at thy heele?  
Nay, how euer kib'd heeles doe, kib'd harts doe not weele.

Praise of a man about a horse. 51. h. o. n. o. r. 10

A man may well leade a horse to the water:  
But he cannot make him drinke without he list.  
I praise thee about the horse in this matter:  
For I leading thee to drinke, thou hast not miss.  
Alway to be readie without resistance,  
Both to drinke, and be drunke ere thou were led thence.

Of weeping. 52. i. t. e. a. r. s. 10

Better children weepe then olde men, say wise men:  
But old men weepe when children laugh, now and then.

Of two false knaves. 53. k. n. a. u. e. s. 10

Two false knaves need no brokers: but it is neede  
That brokers breake false knaves fellowship with speede.

# Epigrammes

A hart in a hole. 53.

Thy hart is in thy hole, which hole is not strong.  
Thy hole are full of holes, to keepe it long.

Of creeping and going. 54.

Children must learne to creepe ere they can go.  
In the spittell, old knaves learne to doe so.

Of floating and fleeing. 55.

Thou art a flote thou weenst, being in the deepe:  
But floating and fleeing agree not there meete.

A man at an ebbe. 56.

Thou art at an ebbe in Petegate, thou halt wrong.  
But thou shalt be a flote at Tyburne ere long.

Sight in a milstone. 57.

Thou seest farre in a milstone: thanke God therefore:  
Thou seest in a milstone, in nothing more.

Of throwing. 58.

Thow no gift againe at the ginners head:  
Namely, no gift of thy wife, giuen in cheeke,  
If thou doe, the rebound may be so red,  
That the red bloud may run downe in thy necke.

Of store. 59.

Store is no store. Yes, store may be a store:  
I thinke it a store, of stores to haue store.

Of one in prison. 60.

Thou art in by the weeke: nay sir I am here,  
Not in by the weeke, I am in by the yere.

Saints and deuils. 61.

Pong saint old deuill, theirs moe of womankind,  
Then pong deuils old saints, in mankind as I finde.

Of botching. 62.

God is no botcher, but when God wrought you two,  
God wrought as like a botcher, as God might do.

Of a yeares sayre. 63.

The sayre lasteth all the yeare, but wisse I tell thee,  
In this yeares sayre, for sayre I cannot sell thee.

# vpon Proverbs]

I haue worse lucke (quoth she) and began to scoule;

I cannot sell thee there, for sayle nor for soule.

Of a cap and a head. 64.

Thy cap is better at ease then thy hed,

Betweene which twaine, might I at will be sped;

To choose one of the twaine, which I would still frame;

Thy whole cap before thy sicke head I would haue.

Otherwise.

My cap is better at ease then my hed;

Thy cap is better at ease then thy hed, tis sed.

A theefe that hath no fello.

Aske my fello whether I be a theefe,

No way, can that way, of thy theft make prece:

Thou hast no fello to in theft to catch thee;

For there is no theefe (in theft) can match thee.

False measures. 66.

Thou fearest false measures, which are things to feare soles;

But I feare false measures, as much and more,

Of cleane sweeping. 67.

He who come sweepeth cleane, which is thus shodder than;

He who come sweepeth cleane, in the cleane sweepers hand;

Turning of tippets. 68.

He hath turned his tippet, that turneth with plaine,

Our tippets haue been turned and turned againe.

Otherwise.

He hath turned his tippet, dyed it and dyed it

Upon the right side, and saye and plaine prece.

Otherwise.

He hath turned his tippet and prest it so close,

That for a turned tippet it hath a false close.

Otherwise.

He hath turned his tippet, word he to be prouder,

Tippet turned, dyed, shone, and wone base on both sides.

Otherwise.

He hath turned his tippet, first in my sight;

First on the wrong side, and last of the right.

Other.

# Epigrammes

Otherwise.

He hath turnd his tippet, an honest turning,  
To turne his tippet, and turne round for burning.

Otherwise.

He hath turnd his tippet, thorne against the wall full:  
And more against his will then against the wall.

Otherwise.

He hath turnd his tippet, that haue we turnd all:  
Some halfe turne, some whole turne, turnd round as a ball.

Otherwise.

He hath turnd his tippet, yea for a while:  
But might he turne againe, Lord how he would smile.

Otherwise.

He hath turnd his tippet. Yet more turnes: ye mock:  
But who doth weare his tippet: a weathercock?

Otherwise.

He hath turnd his tippet, now for a noueltie,  
And for a noueltie would turne streight againe, he.

Otherwise.

He turnth his tippet, or his tippet turnth him,  
But which turnth which, I see not, by sweet saint Sjm.

Otherwise.

He hath turnd his tippet,  
For symmonie a sippet.

Otherwise.

He turnth his tippet, if that turning turne him  
Into the pulpit, that turning is turne him.

Of theft and receite. 69.

Where are no receiders, there are no theues:  
Where nought is to receiue, theues bring no greues.

Of worke and play. 70.

As good to play for nought, as to worke for nought:  
But thou wilt play for nought, and not worke for nought.

Of a painted sheath. 71.

Thou mak'st much of thy painted sheath, and wilt do,  
It hauing not one good knife longung thereto.

The

## vpon Proverbs.

The hare and the hound. 72.

Hold with the hare and run with the hound, run there  
As wight as the hound, and as swift as the hare.

Of beggers singing. 73.

Beggars sing befoze theeues, but what of that:  
When beggers sing so, theeues see nought to laugh at.

Of two faces. 74.

Thou bearest two faces till one hood,  
Thou hast one ill face, both be not good.

Of begging. 75.

When begst at wrong doze, and so hast begd long:  
Thy getting by begging, thou wilt euery doze wrong.

Of nothing. 76.

Nothing hath no sauer, which sauerlesse thou,  
Se with nothing better, then some thing that we know,  
Otherwise.

Nothing hath no sauer, as ill is this othing:  
All sauered somthing, as vsauered nothing.

Of ventring. 77.

Nought venter nought haue, and venturing of much,  
May haue as little, ventring is now such.

Of shalbe and shall not be. 78.

That shalbe, shalbe: but all that should be,  
Shall not be, nor hath not been, as far as I see.

The blacke oxe. 79.

The blacke Oxe neuer trode on thy foote:  
But the dim Ass hath trode on both thy fete.  
Which Ass and thou, may seeme sprong of one roote:  
For the Asses pace, and thy pace are meete.

Of bridling. 80.

I will brydle thee with rough bit wise. Quoth she,  
If thou wilt brydle mee, I will snaffle thee.

Mending and payring. 81.

I will mend this house, and payre another:  
Pea, but when wilt thou mend thy selfe brother?

# Epigrammes

Of running without turning. 82.

He runth far, that neuer turnth againe : nay, nay,  
Though the snail neuer turne, he runneth no far way.

Buying a pig. 83.

I will neuer bye the pig in the poke :  
Theres many a soule pig in a sayre cloke.

Hungry flies. 84.

Hungry flies bite soze, which shall bite vs euer :  
For without hungry flies, we shalbe neuer.

Of louing a dog. 85.

Loue me, loue my dog : by loue to agræe,  
I loue thy dog, as well as I loue thee.

Of precious stones. 86.

Folly to cast precious stones befoze hogs thew,  
Hodge, except they be precious hogs, thou sayst trew.

Otherwise.

Cast precious stones befoze hogs, cast stones to hogs nay,  
But precious stones haue been geuen to hogs, som say.

Of ill and good winde. 87.

It is an ill winde, that blowth no man to good :  
And like good winde, that bloweth no man ill.  
But fearing ill windes, old men most times stand  
Out of all extream windes vnder the hill.

Of sooth boord. 88.

Sooth boorde, is no boord : sooth boord soundeth ill  
In false faire flatterig boord : boord as ye will.

Of tales told in the eare. 89.

In at the one eare and out at the tother :  
If tales told thee, go in and out so, brother,  
Then the trauell of those tales shew much wonder :  
Thy two eares be two hundred miles a sunder.

Of goyng. 90.

The further we goe, the further behinde :  
Wæte swetemen to goe with crabs, in my minde.

Otherwise.

The farther I goe, the further behinde.

Stand

## vpon Proverbs.

Stand still tole, till thou better footing finde:  
Of neede. 91.

Speede makes th' old wise trot: is she a trotter now?  
Gallop yong wities, shall th' olde trot out trat you:  
Taking hart of grasse. 92.

Thou takest hart of grasse wise, not hart of grace:  
Cum grasse, cum grace, fir, swe graze both in one place:  
Of nothing and all thing. 93.

Where nothing is, a litle thing doth ease.  
Where all thing is, nothing can fully please.  
Coueting and leeching. 94.

All cometh, all loseth: this cometh oft in vze:  
But nought haue, nought lose: this is euer sure.  
Of the march hare. 95.

As mad as a marche hare, where madnes compares:  
Are not midsommer hares, as mad as march hares:  
How God will not doe for vs. 96.

Euery man for himselfe, and God for vs all:  
God will not seale that writing, write it who shall:  
O harping on a string. 97.

Harpe no more on that string, for it standeth too hie:  
And soundeth as basely as a halter, well nie.  
A losse by the devills death. 98.

The deuill is dead, then hast thou lost a friend:  
In all thy doings, the deuill was at tone end.  
Otherwise.

The deuill is dead, one deuill is dead, but we see  
No deuills left a liue, as ill as worse then hee.  
Otherwise.

The deuill is dead, who shall inherite his land:  
Inowe, the deuill hath left childrens thousand.  
Otherwise.

The deuill is dead, who shall his land rightly win?  
Thou, for thou by condishin, art next of kin.  
Otherwise.

The deuill is dead, nay the deuill is in a towne,  
But

# Epigrammes

But the deuill reuolueth agayne, chyl lay my gobline.

Otherwise.

The deuill is dead, what helpeth the death of the deuill?

The deuill hath heyres as fill as he, and more euill,

Of a sheepes eie. 99.

He cast a sheepes eie at her: a straunge eye spied,

To see a sheepes eie, looke out of a calues hed.

Of rule.

100.

Better rule, then bee ruled: wisse thy pendener

Hath shewed thee to be ruled, by that rule euer.

Of blynde bayard.

101.

Who so bolde as blinde bayard: no beast of troth:

Where of my bolde blinde bayard, perfit proofe sheweth,

Both of his bolones, and for his bolde blindnes.

By late occasion, in a cause of kindnes

A company of vs, rode in a certaine ground

Where we welnie, an impassible slough found.

They, horses, ere they entred began to stay.

Euery ones horse geuing another the way,

Of good manner as it were, and more and more,

Ech horse gaue backe, to set his better befoze:

Haue this rude, rustie, bold, blinde bayard of mine,

As rashely, as rudely, chopt forth: and in fine,

Without any curtesie, ere any man bids,

Blindly and boldly, he leapt into the mids.

And loke how boldly, the mids he leapt in till,

Euen with like bolones, in the mids he lay still

And trow you the fode, at the best mens wordes theare,

Would stir one ioynt: nay not the breadth of one heare.

But star'de on them, with his bold countenances

As is that hole had bene his, by enher itaunce

He hauing no more to doe there then had I.

But streight there cumth, a cart weare, of good horse by

By force whereof, and helpe of all that rout,

Blinde bayard and I, where drawne together out.

Which blinde bolones, by this admonition,

Except

## vpon Prouerbs.

Except he amend in some méete condition,  
Rather then ride so, I wil a soote take payne,  
Blinde bolde bayard, shall not thus beare me agayne.

Of the spinsters thirst. 102.

Thus rideth the rocke : If the rocke be riding,  
The spinsters thirst, is set a soote sliding.

Of deafenes. 103.

Who is so deafe, as he that will not heare?  
Not the deuill, till will draw his hearing neare.

Of a good horse. 104.

It is a good horse, that neuer stumbleth.  
Then haue I a good horse, for my horse tumbleth,  
And falleth downe right, my horse stumbleth neuer.  
So wel am I hoist, and haue been hoist euer:  
And so loth to lend him, to scelde or to tones ende,  
That as soone shall my foe ride him, as my frende,

Of wayes to the wood. 105.

There be moe wayes to the wood then one:  
Of all good wayes to wood, thou goest none.

Of one that may soone amend. 106.

He may soone amend, for he can not apeare:  
A good euidence to proue him the deuills heare.

An ill hearer. 107.

I can not heare on that side, no, truth to tell:  
Of any side, thou couldest neuer yet heare well.

Of a good face. 108.

I did set a good face on the matter Ione,  
Thou didst bozow it then Wesse, for thou hast none.

A sharpe thorne. 109.

It pricketh betimes, that shall be a sharpe thorne:  
I weene thou prickest wise, ere time thou were bozne.

Comming and going. 110.

As fast as one goeth, an other cumth in bre:  
Two buckets in a well, come and goe so sure.  
But goe or come, who shall, while all come and go:  
Seldome cumth the better, practise praueth so.

# Epigrammes

The better commeth seldome. 111.

Seldome cometh the better, come or goe who will  
One naile driueth out an other, we see still.

One naile driueth out an other. 112.

One naile driueth out an other, with strokes so stout,  
That y<sup>e</sup> hammer hed which driueth them, weareth quite out,  
Of burden. 113.

Light burden, far heauy: that doest thou try:  
A feather far bozne, will trye thee welnie.

Otherwise.

Light burden, far heauy, bozne for other men:  
For our selues, heauy burdens light inough then.

Otherwise.

Light burden, for heauy, thy braine lacketh strength  
To beare a pinte of wine, a payre of buttess length.

Otherwise.

Light burden, far heauy, thou doest finde that lacke:  
In all light good burdens, that lye on thy backe.

Otherwise.

Light burden, far heauy, how can lame folke proue,  
Who in all their liues, their lengths did not remoue?

Running and going. 114.

He may ill run, that can not go:

He that sitteth by the fete, findes it so.

A lacke of tooles. 115.

What is a workeman without his tooles?

How may bables be mist among fooles?

Taste of a manstales. 116.

A tale of a tub, thy tales taste all of ale;

Pot of pescod ale, sy, my tales are not stale.

Of a cats looke. 117.

A cat may looke on a king, and what of that?

When a cat so looketh: a cat is but a cat.

One put out of a creede. 118.

Thou maist be in my Pater noster in dede,

But surely thou shalt neuer come in my Creede.

I care

## vpon Prouerbs.

I care not, though I doe not: what can I win,  
To come in a cride, which cride God is not in:

All that may be won of the Foxe. 119.

We can haue no more of the fore but the skin:  
And the fore thinketh that too much for vs to win.

The suretie of some seale. 120.

As sure as it were sealde with butter, forsooth:  
Some butter seale lasteth, as long as some wax dooth.

The Hares going away. 121.

There goth the hare away, is she gone, say you?  
Let her goe, we haue Hares, and hare heds ynou.

Iudgement of colours. 122.

Blinde men should iudge no colours: should they nat?  
Blinde men should iudge all colours, for all that.

Hap and wit. 123.

Better be happy then wise, here art thou hit,  
Thy hap hath euer been better, then thy wit.

Otherwise.

Better be happy then wise, not so, some say:  
He that can be wise, shall be happie, say thay.

Of fortune to fooles. 124.

God sendeth fortune to fooles, not to eueryphone:  
Thou art a foole, and fortune thou hast none.

Otherwise.

God sendeth fortune to fooles: and to wise men still,  
God sendeth good fortune, or the diuell sendeth ill.

Of loosers wordes. 125.

Let the losers haue their wordes, all at once:  
Shall the losers talke: there will be chat for the nonce.

Getting and spending. 126.

All gotten ill spent: be that tale true to tell,  
Thou art neuer like to spend peny well.

Matters not layd a water. 127.

My matter is layd a water, that's a false tale:  
Thy matters lie not in water, they lie in ale.

# Epigrammes

Measure. 118.

Measure is a mery meane:  
Which filld with noppie drinke,  
When mery drinkers drinke of cleane,  
Then merrily they winke.

Otherwise.

Measure is a mery meane;  
But I meane measure gret:  
Where lippes to litle pitchers leane,  
Those lippes they scantly wet.

Otherwise.

Measure is a mery meane:  
But inch, foote, yerde, or ell:  
Those measures are not worth a beane,  
They measure no drinke well.

Otherwise.

Measure is a mery meane:  
We drinke deare or good cheape:  
From measure no wight may thee weane:  
Thou measurst drinke by heape.

Otherwise.

Measure is a mery meane:  
Good licour may not shyinke:  
Thou takst no triacle of Beane,  
So wholesome as good drinke.

Otherwise.

Measure is a mery meane,  
Shewing indifferency:  
Would th' alewife play the pouling queane,  
Yet measure will not lie.

Otherwise.

Measure is a mery meane,  
That doth indifferently,  
Attende the tappes of stand and Beane:  
To moist thy lippes full drinke.

Other.

## vpon Prouerbs.

Otherwise.

Measure is a merie meane,  
And measure is thy mate:  
To be a deacon, or a deane,  
Thou wouldest not change thy state.

Otherwise.

Measure is a merie meane:  
Who that shall enterpryse  
This measure from thee, for to gleane,  
Right early must he rise.

Otherwise.

Measure is a merie meane,  
In volumes full or flat,  
There is no chapter, nor no sceane,  
That thou appliest like that.

Going beyond the wall. 129.

Further then the wall we cannot goe,  
Thine vlsage sheweth otherwise, then so:  
Thou goest, when thou must start out of sight,  
To the wall, and over the wall quight.

Of harme. 130

A man farre from his good, is nie his harme,  
Pie thy good, next thy harme, as chance may charme.

Otherwise.

A man farre from his good, is nie his harme,  
For thee to feare that, it were worse then woodnes:  
Moueables, vnmoueables, land or farme,  
Thou hast not one grotes worth, of good or goodnes.

Otherwise.

A man farre from his good, is nie his harme.  
This sheweth thee nie harme: for hadst thou an arme  
That could and would reach hence to Constantine,  
That arme could not reach to any good of thine.

Wit kept by warmth. 131.

Thou art wise enough, if thou keepe thee warme:  
But the least cold that commeth, kilt thy wit by harme.

O

Light

# Epigrammes

Light comming and going. 132.

Light come, light goe, that comth in by light feete:  
But light heads make light fete lie lame in the streete.

Otherwise.

Light come, light goe, for that thou art well wrought:  
For thou art as light as a thing of nought.

Otherwise.

Light come, light goe, passe, come, and goe lightly,  
In a Juggler, that lightnes is lightly.

Otherwise.

Light come, light goe, thy light going doth excell:  
But thy light comming, I like not halfe so well.

Of kissing. 133.

Unknowne vnkiss, and being knowne I weene,  
Thou art neuer kiss, where thou maist be seene.

Otherwise.

Unknowne vnkiss: from that desire, wise blisse thee,  
For no man that seeth thee, desireth to kisse thee.  
From kissing in sight hus band, such as see mee,  
Let them come kisse me, where they doe not see mee.

Of leaue. 134.

Leaue is light, light enough as thou wilt make it,  
If thy master giue no leaue thou wilt take it.

Otherwise.

Leaue is light, yea and leaue is asked lightly,  
And may be granted lightly, asked rightly.

God in the almerie. 135.

There is God in th' almerie, a well playd part:  
Shut God in thine almerie, out of thy hart.

The deuill in the Horologe. 136.

The deuill is in th' orologe, the houres to trie,  
Search houres by the Sunne, the deuils diall will lie.

Otherwise.

The deuill is in th' orologe, now cheere in houles:  
Let the deuill keepe our clocks, while God keepe our soules.

The

# vpon Prouerbs. 137

The best. 137. has quinned bood

The best is behinde, the worst is before:  
Betwene both, beware drift to the worst thore.

Otherwise.

The best is behinde, we goe before too fast,  
Bide for the best, els it will be lost at last.

Otherwise.

The best is behinde, start thou back and set it,  
Abide abide, a wiser man must get it.

Otherwise.

The best is behinde, even so I thought it wolde:  
The best lacketh feet, foot pace with vs to holde.

Otherwise.

The best is behinde, behinde nor yet before:  
Would I haue the best, but with vs euermore.

Theworst. 138.

The worst is behinde,  
There art thou assinde.

Otherwise.

The worst is behinde, but the way is not rough:  
The worst will get before againe, time enough.

Otherwise.

The worst is behinde, yet behinde worse euill:  
We see our fare: at next course, comth the diuell.

Otherwise.

The worst is behinde, God keepe it behinde vs,  
D: vs before it, as it neuer finde vs.

Lasting of wonder. 139.

A wonder lasteth but nine dayes:  
Yes, thou didst nine peres ago.

But one good dedde, for which some sayes,  
Thou art yet wondred on.

Of a galde horse. 140.

Rub a galde horse on the backe and he will kicke:  
But the galde asse will stand still, rub, spur, or pricke.

# Epigrammes

Good beginning and end. 141.

Of a good beginning, there commeth a good end:  
Nay, Lucifer began well, and now a fend.  
But of good beginning and ending, truth to tell,  
The best way to end well, is to begin well.

The still sow. 142.

The still sow eateth all the drasse, my sow eateth none,  
The deuill stilleth not my sow, till her groyne be gone.

Of stumbling. 143.

Stumble at a straw, and leape ouer a blocke,  
Such stumblers are blockheads, or els they doe mocke.

Otherwise.

Stumble at a straw, and leape ouer a blocke,  
The Asse and the Ape, seeme here ioyred in one stocke.

Of the shoe and the sole. 144.

The shoe will hold with the sole. No man knoweth it,  
But he that knoweth how the shoemaker soweth it.

Otherwise.

The shoe will hold with the sole, what should the shoe doe,  
But hold with the sole: the sole will hold with the shoe.

Might and right. 145.

Might ouercommeth right. God keepe vs from that might.  
God giue vs that might, that strueth not with right.

Birth and teaching. 146.

Better vnborne then vntaught: but of truth, thou  
Were as well taught before thou were borne, as now.

Of hanging. 147.

I haue hangd by my hatchet. And scape thy selfe:  
Thou shouldest rather be hangd, then thy hatchet, else.

An old knaue. 148.

An old knaue is no babe. No, but we know,  
Of an old knaues babe, an old knaue may grow.

A mans haire and his hood. 149.

Thy haire growth through thy hood, is thy hood forne?  
Or doth thy haire pierce through thy hood, like a borne?

## vpon Prouerbs.

Gaines and losses. 150.

Light gaines make heauie purses.

Light losses make heauie curses.

Otherwise.

Light gaines make heauie purses, and light purses

Make heauie harts, and heauie harted curses.

Otherwise.

Light gaines make heauie purses: so brag marchants bare,

Whē they take thre halfe pēce, for two pēts worth of ware.

Theeues falling out. 151.

When theeues fall out, true men come to their good:

Come betimes, or els it is gone by the rood.

Of a shorne face. 152.

Thy face is shorne against the woll, very deepe,

Haue I woll in my face: yea, thou art a sheepe.

A benchwhistler. 153.

Thou art a benchwhistler. A shrill whistling wench,

But how long hast thou whistled in the Kings bench:

I haue whistled in the Kings bench (Geffrey)

As long as thou hast marcht in the Marshalsey.

What sayd God to one. 154.

Thou art one of them, to whom God bad ho,

God toke thee for a cart horse, when God bad so.

Otherwise.

Thou art one of them, to whom God bad ho,

I wēne thou wentst too farre, when God bad so.

Bowing and breaking. 155.

Better bow then breake, when straying shall stretch:

Pay, as good breake as bow beyond our reach.

Otherwise.

Better bow then break, I praisse this that ye speake,

But some bend, or be bent and bowde, till they breake.

Otherwise.

Better bow then breake, it is truly spoken:

Bowde wands serue for some what, so doe not broken.

# Epigrammes

Of wrestling. 156.

The weaker hath the worse, in wrestling alway,  
Best for the weake to leave wrestling then I say.

God and the Church. 157.

The nearer to the church, the further from God,  
Both one to thee, a reame thence, or a rod.

Of one tale in all men tolde. 158.

It must needs be true, that every man sayth,  
Till all men say one thing, the iudgement staieth,  
Otherwise.

It must needs be true, that every man sayth,  
Must it so? then art thou a foole, in faith.

Of Malkin. 159.

There be no maides then Malkin, thou saist truth, Tone.  
But how may we be sure, that Malkin is one?

Rashe ventring. 160.

I will set all, euen at fire and at leuen,  
Pea, and repent all, betwæue ten and eleuen.

A scabde horse. 161.

A scabde horse is good enough, for a scalde squire.  
Your master ship, needs not care, what horse ye hire.

Of sitting. 162.

Betwæne two stoules, my taile goth to the ground:  
Better stand then sit, till sure seat be found.

Ale and wit. 163.

When ale is in, wit is out:  
When ale is out, wit is in.  
The first thou shewest, out of doubt,  
The last in thee hath not bin.

Of restitution. 164.

Steale a goose, and sticke downe a feather.  
In a feather, and such conscience,  
If I should sticke them downe together:  
I can deuise no great difference.

Eating of flies. 165.

The blinde eateth many a flie, not thou wise;

For

## vpon Prouerbs.

For though blindnes haue banisht thine eyes defence,  
Yet when flies in flieng to thy mouth be rise,  
Thy toung is a flie flap, to flap flies from thence.

Of the foxes preaching. 166.

When the fore preacheth, then beware your gæse:  
You that feare your gæse, learne wit here apæse.  
Keepe fores from pulpets, your gæse to teach:  
Or keepe gæse from sermons, when fores do preach.

Of poore mens soules. 167.

Poore men haue no soules, no, but poore men had soules:  
Till the drunken soules drowned their soules in ale boules.

Otherwise.

Poore men haue no soules, yes, but we see  
Poore mens soules as poore, as their purses bee.

Otherwise.

Poore men haue no soules, no: haue rich men any?  
I feare but fewe, for they haue lost soules many.

Otherwise.

Poore men haue no soules. No no: the deuill mad them:  
The sots could not keepe their soules, while they had them.

Promise of licence 168.

I will say no more, till the day be longer,  
No no, say no more till thy wit bee stronger.

Of litle saying. 169.

Little sayd, soone amended.

Little good, soone spende.

Little charge, soone attended.

Little wit, soone ended.

Of the tide. 170.

The tide tarieth no man but here to scan,  
Thou art tide so, that thou tarpest euery man.

Prayse of good end. 171.

All is well that endeth well, a good saying (wise)  
But I would see it proued, by th'end of thy life.

Of hearing and iudging. 172.

Hearc all parts, ere yee iudge any.

God

# Epigrammes

God send such bearers many.

A lesson for looking. 173.

Some man may better steale a horse,  
Then some may stand and loke vpon.  
Where such suspition standeth in force,  
Flee sight of stolne horse, loke on none.

Of a womans liues. 174.

Wife, a woman hath nine liues like a cat.  
Sir, you haue but one life, and yet enough of that.

The crow called white. 175.

I will say the crow is white, art thou so light?  
What is thy credence, when the crow cometh in sight?  
Otherwise.

We must say the crow is white, in any case,  
Not now, but we were made say so a long space.

Otherwise.

I will say the crow is white. Wilt thou so,  
When euery man seeth her black: go soke, go.

Of the old soke. 176.

There is no soke to the old soke:  
Goe pong soles to th' old soles to schole.

Otherwise.

There is no soke to th' old soke. Speake not that loude,  
That praise wilt make old soles vengeable proude,  
Which praise of old soles, pong soles perceiuing plaine:  
Pong soles, and old soles, each other will disdain.

Of a beane. 177.

A beane in a monkes hood, very good,  
Where is the beane, but where is the hood?

The gift of a pig. 178.

Sir ye giue me a pig of mine owne sow:  
Wife, I giue a sow pig to a sow now.

Change and robbrie. 179.

Change is no robbrie, that is a tale not strange,  
Change is no robbrie, but robbrie maketh change.  
Many sweet blissings change to bitter curses.

When

## vpon Prouerbs.

**When true mens money, chaungth into theenes purses.**

Of faire wordes. 180.

**Faire woꝝdes make soles saine, that was by olde scholes:**

**But now wée sée, faire woꝝdes make wise men soles.**

Otherwise.

**Faire woꝝds make soles saine, yet faire woꝝds are chearful:**

**But foule woꝝds make all folke, irefull oꝝ fearfull.**

Of laughing. 181.

**I laught in my sléeue, seynt laughings there to win,**

**Sléeues be too narrowe, to laugh lustily in.**

Of seeking. 182.

**I séeke foꝝ a thing wise, that I would not finde:**

**Good husband ꝑꝛe are the moꝝe soles in my minde.**

Otherwise.

**Thou séekest foꝝ a thing, that thou wouldst not finde:**

**And I finde all things, thot I doe not séeke:**

**In my hap, and thy wit, what difference aspynde:**

**I wéene not the balue of a good gréene léeke.**

Of a head vnder a girdle. 183.

**He hath thy head vnder his girdle, take hée**

**He hang not thy head, in his girdle in deede.**

Of wide shooting. 184.

**He shooteth wide, the cause why, I see euen syth:**

**He hath not one streight shafte to shote streight with.**

Otherwise.

**He shooth wide.**

**On which side:**

Otherwise.

**Hee shooth wide, but he can not amend that,**

**For he seeth not the marke that hee shooteth at.**

The foolles bolte. 185.

**A soles bolte is sone shot, and fleeth oftymes fer,**

**But the soles bolte and the marke, come few times ner.**

Of a marchaunt. 186.

**He is a marchaunt. without money oꝝ ware:**

**Wid that marchaunt be couered, he is bare.**

P

Other-

# Epigrammes

Otherwise

He is a marchant without money or ware.  
He hath in some respect, the lesse cause of care.  
Of tongue. 187.

Tounge breaketh bone, and bone it hath none.  
I wish (wife) thy tounge may haue a bone.  
And I wish (quoth she) a bone in your heod.  
Wish that bone away (sayd he) tis not good.  
Then wish you the tother (quoth shee) away.  
They did so, which done : now (sayd shee) we may  
Witnes both, that you haue your wish in fine,  
But both can not witnes that I haue mine.

Otherwise.

Tounge breaketh bone, it selfe hauing none,  
Such tounes should haue bones, or boking the tone.

Otherwise.

Tounge breaketh bone, and bone it selfe hath none.  
Yes, thy tounge is full of good ale bones (None :)

Of speech. 188.

Spare to speake, spare to speede. If speech bring speede,  
Then wilt thou speed, for thou speakest more then neede.

A busy body. 189

He will haue an oare in euery mans barge.  
Euen in cocke lozels barge, he beareth that charge.

Otherwise.

He will haue an oare in euery mans barge,  
Then with some of those oares, he roweth at large:

Of time. 190.

Time is tickle, we may motche time in this,  
For we be euen as tickle, as time is.

Otherwise.

Time is tickle.  
Chaunce is fickle.  
Man is brickle.  
Frellties pickell,  
Wondzeth mickell,

Deaso

## vpon Prouerbs.

**Reasoning lickell.**

Of far casting. 191.

**He casteth beyond the moone, great diuersitye  
Betwene far casting and wise casting, may be.**

Otherwise.

**He casteth beyond the moone. what need that be done?  
We haue casting inough, on this side the moone.**

Of hunger. 192.

**Hunger droppeth out of his nose,  
That is the worst kinde of the pose.**

Of feeding. 193.

**We hath fed till he is as full as a tun.  
I meane an empty tun. what fode hath hee wun?**

Of Mortimers sow. 194.

**Backare quoth Mortimer to his sow.  
Went that sow backe at that bidding fro w you?**

Otherwise.

**Backare quoth Mortimer to his sow: see  
Mortimers sow speaketh as good latyn as hee.**

Otherwise.

**Backare quoth Mortimer to his sow:  
The boze shall backe first (quoth she) I make a bowe.**

Of fleabiting. 195.

**His but a fleabiting: friend, if fleas bite so,  
They will bite men to the bare bones where they go.**

The breechlesse maister. 196.

**The maister weareth no breech, then I protest,  
The maister is a girle, a boy or a beast.**

Of meate and sauce. 197.

**Sweete meate will haue soure sauce, to this reason feate,  
Ioyne this conuersion, soure sauce will haue sweete meate.  
This sourenes and sweetenes, the one and the other,  
In feare of the tone, we hope of the tother.**

Otherwise.

**Sweete meate will haue soure sauce, where that is scene,  
As god lacke that meate, as haue that sauce, I wene.**

# Epigrammes

Of profferd seruice. 198.

Profferd seruice stinketh, thou art deceiued else,  
Thy profferd seruice stinketh not: thou stinkest thy selfe.  
Otherwise.

Profferd seruice stinketh. More sole thou to proffer it,  
Thou shouldest season thy seruice ere thou offer it.

Of common medlers. 199.

He that medleth with all thing, may shoe the gosling.  
If all such medlers were set to gosse shoing,  
No gosse need go barefoote betweene this and Greece,  
For so we should haue as many gosse shwers, as geese.

Of enough and a feast. 200.

As good enough as a feast: yea God saue it:  
Enough were euen as good, if we might haue it.  
Otherwise.

As good enough as a feast:  
This for a truth say most and least.  
And what enough is iustly ment,  
But with enough to be content:  
These are two points that few or none  
Can learne to know, and stand vpon.

Of plaine fashion. 201.

The plaine fashion is best: what, plaine without pleates:  
That fashion commendeth the calfe when it bleates.  
Otherwise.

The plaine fashion is best, and accepted best  
In things that please hearers, but not in the rest.  
Otherwise.

The plaine fashion is best, that's truly exprest,  
Where fashioners of plaine fashions are honest.

Of him that commeth last. 202.

He that commeth last make all fast: to this say some,  
All is made fast ere the last commier come.  
Otherwise.

He that commeth last make all fast,  
Who shall make him fast that commeth last:

Of

## vpon Prouerbs.

Of struing. 203.

He strineth against the streame. By customes schole,  
That striner is either a fish or a soles.

Of sitting. 204.

Better sit still then rise and fall,  
If all faile, ye may hang when ye shall.

Of writing to friends. 205.

We may write to your friends that ye are in health:  
Who may write to his friends, that he is in wealth?

Of great clarks. 206.

The greatest clarks be not the wisest men.  
We small learnd or vnlearned soles wisest then?

Of killing. 207.

He will kill a man for a messe of mustard,  
He will kill ten men then for a custard.

Of falshed. 208.

There is falshed in felowship, there is so,  
The felowship is small els, as the world doth go.

Otherwise.

There is falshed in felowship, no wonder,  
Falshed and felowship are seeld asunder.

Of bleeding. 209.

Here lieth all and bleedeth: all, thats false and foolish,  
Thou neuer sawst blood bleede out of a stock fish.

Of seeing. 210.

Seest me and seest me not, both one thing forsooth,  
As good vnseene as seene, whose sight no good dooth.

Of ils. 211.

Of two ils chouse the least, of ils many,  
The least is too great to chouse any.

Otherwise.

Of two ils chouse the least: may we chouse ils now,  
Chouse on chousers the like choise neuer had yow.

Of pepper. 212.

Thou takst pepper in the nose, and yet thy nose  
Looketh not black like pepper, but red like the rose.

# Epigrammes

Otherwise.

Thou takest pepper in the nose, which needeth not:  
Thy nose without pepper is fiery red whot.

Otherwise.

Thou takest pepper in thy nose, which so seasond  
Sheweth thy nose better seasond then thy head reasond,

Of an ill stake. 213.

An ill stake that can not stand one yeare in a hedge,  
If the stake selfe fayle, the stake is as yee alledge.  
But if stake stubbers will not let stakes stand,  
Blame not the stake blame the stake stubbers hand.

Of suffrance. 214.

Suffrance is no quittans, but suffering too long,  
Sheweth much like a quittance in suffering of wrong.

Of misreckening. 215.

Misreckning is no payment, yee as doth fall  
In some reckners, misreckning is payment all.

Otherwise.

Misreckning is no payment, to avoide that,  
Some betters with their creditours reckon nat.

Of euen reckning. 216.

Euen reckning maketh long friends,  
Odd reckning maketh many fœnds.

Of taking. 217.

I will take as falth in the sheafe, where ever it fall,  
In the sheafe or out of the sheafe thou takest all.

Of mum. 218.

Mum is counsell in euery man wee see,  
But mum except, nothing is counsell in thee.

Of stopping a mouth. 219.

He shall not stop my mouth, no, for I thinke that:  
I beleeue all the devils in hell stopp it nat.

Of casting. 220.

He is cast in his owne turne, that is likely,  
And yet in all turnes he turneth wonders quickly.

Of Iacke.

## vpon Prouerbs.

Of Iacke. 221.

He is Iacke out of office, curtsie withdralve.

Iacke once out of office all hayle Iacke dalve.

Of the winking Cat. 222.

Let the Cat winke and let the mouse run, run mife,

O, els the cats clawes will catch you at a trise.

Otherwise.

Let the Cat winke and let the mouse run, run rats

Small holes keepe small mice, from willy winking cats.

Otherwise.

Let the cat winke and let the mouse run: creepe mouse creepe,

Run not befoze cats that winke moze then they sleepe.

Of saying nay. 223.

Say nay and take it, yea say nay and take it,

But say nay o, say yea, neuer forlake it.

Otherwise.

Say nay and take it, heare me say this othing,

Say neither yea no, nay, take it and say nothing.

Of the pie and crowe. 224.

Not too hie for the pie, no, too low for the crowe,

He pies made lowe crows we haue inough I trowe.

Of saying nought but mum. 225.

I will say nought but mum.

Thou she wilt the moze wit sum,

Otherwise.

I will say nought but mum, that I beseech,

Mum hath a grace in thee far moze then spech.

Of tounge and wit. 226.

Thy tounge runnes befoze thy wit, thats no rash case,

For so it may run, running but a snaille pace.

Of owne. 227.

Owne is owne.

Wheres owne knowne?

Otherwise.

Owne is owne, these wordes I speake with eyes weeping,

For all mine owne is in other mens keeping.

But

# Epigrammes

But good is that riches where it is heapt,  
That from th'owner by no meanes can be kept.

Of Spinning. 228.

She hath spun a fayre threede, which sheweth in dede  
That a soyle spinner may spin a faire threede.

Of laughing. 229.

They laugh that win, falsly to win and keepe,  
Winners may laugh when they haue cause to weepe.

Otherwise.

They laugh that win, by theft to win and keepe,  
Thieves at stealing laugh, thieves at hanging wepe.

Of playing. 230.

He playeth best that wins, that deny I will,  
Many plaiers win much that play very ill.

Otherwise.

He playeth best that wins, there is a lie running,  
Many win much more by hap then cunning.

Of the winde blowing. 231.

Let this winde ouerblow : when ouerblow ?  
This winde will ouer blow vs first I trow.

Of far and nie. 232.

I haue seene as far come as nie, come no nere,  
The farther thou art hence, the better is it here.

Of the instep. 233.

He is hie in th'instep, his steps may be hie,  
But to step in good steps he stept nothing nie.

Of small and great. 234.

Many small make a great, and some great make small,  
Thou hadst great good maners, now thou hast none at all.

Of the keies. 235.

The keies hang not all by one mans girdle, no,  
Euery key hath a clog, who would be clogd so.

Of prouender. 236.

His prouender pricketh him, prick him : gods forbod,  
What is his prouender : pinnes by likelyhod.

Other-

# vpon Prouerbs.

Otherwise.

His prouender pricketh him, where groweth that corne,  
Pricking prouender as ill as bottes bozne.

Otherwise.

His prouender pricketh him, that horse must néedes stir,  
Prickt with in with prouender, without with spur.

Of some here and there. 237.

Here some and there some, yea here and there some,  
But most when and most where no some doth come.

Of the persons lemmans. 238.

She is as tender as a persons lemmans,  
Parsons lemmans are tough inough now and than.

Of ill weede. 239.

All weede groweth fast, it groweth fast in déede,  
The corne can scantly growe for the weede.

Otherwise.

All weede groweth fast, that is showing,  
In the show of thy fast growing.

Of sinking. 240.

He shall sinke in his owne sinne, yea when hee sincketh,  
But hee fléeteth in his owne sinne yet me thinketh.

Of good siluer. 241.

Shee thinketh her farthing good siluer, but trust mee,  
Shee is quicke siluer, what euer her farthing bee.

Of the proud cocke. 242.

Euery cocke is proude on his owne dunghill,  
The hen is proude inough there, marke who will.

Of fat in the fire. 243.

The fat is in the fire, that is a shrowde turne,  
Cast the leane after, fat and leane let all burne.

Of bowe bent. 244.

I haue the bent of his bowe, that I know.  
What bolts shootst thou from that bow: soles bolts I crow.

Of Gods being. 245.

God is where hee was: yea but so art not thou,  
Thou were abroad late, and art in Newgate now.

# Epigrammes

Of kinsfolke. 246.

Many kinsfolke fewe friends,  
Fewe friends and many friends.

Of frendship. 247.

A friend is neuer known till a man have neede,  
Not then nother, for any I knowe in deede.

Of nothing. 248.

Where nothing is, the king must lose his right,  
Where althing is, there right is lost by might.

Of pouertie. 249.

Pouertie parteth fellowship, thats not true euer,  
Pouertie in beggers parteth fellowship neuer.

Of eares glowing. 250.

Thine eares may glowe, lets see whether they glowe John,  
I lie: thine eares can not glowe, for thou hast none.

Of poste and pillar. 251.

Lost from post to pillar, thou art a pillar strong,  
And thou hast byn a pillar some say to long.

Of may bee. 252.

Bee as bee may is no banning:  
But bee as bee shall hath much scanning.

Of vse. 253.

Vse maketh mastery, that is a true tale to tell,  
In that vse hath made thee picke a purse so well.

Of spurning. 254.

Folly to spurne or kicke against the hard wall:  
Being shod with cakebread, that spurner marreth all.

Otherwise.

Folly to spurne or kicke against the hard wall,  
But against soft walles, spurners spurne and kick all.

Of tying the bell. 255.

Who shall tie the bell about the cats necke: how?  
Not I (quoth the mouse) for a thing that I know.

Of had I wisht. 256.

Beware of had I wisht wife. Oh man tis too late  
To beware thereof, since thou were my webbed mate.

Of

## vpon Prouerbs.

Of dauncing 257.

He daunceth attendance: are attendants dauncing?  
Then haue we much dauncing with small auaucing.

Of the cat eating fish. 258.

The cat would eate fish, but she will not wette her fete,  
She thinketh flesh with dry feet moze swete, the fish w<sup>e</sup> wete.

Of the blinde. 259.

The blinde eate many a flie, that we finde,  
Chiefly where caruers to the blinde are blinde.

Of the woorst and best. 260.

Prouide for the woorst, the best will saue it selfe:  
For that sauing lide thou art a luttle else,  
Of all kindes of things thou hast prouision prest,  
For the neighbours the woorst, for thy selfe the best.

Of five egges. 261.

He commeth in with his v. egges, what egges to call?  
Hen egges, gosse egges, or ducke egges: nay dawes egges all.

Of clymbing. 262.

We that neuer climbde neuer sell, some men clime  
For doues nests, and finde dawes nests some time.

Of the way. 263.

It is out of my way, so it lightly may:  
To all good thinges thy way is out of the way.

Of waiting. 264.

Hee waiteth for moone shine in the water.  
Such wayting such winning, thats a meete matter.

Of Ryme. 265.

It may rime, but it accoꝝdeth not, coꝝdeth not, Will?  
Beware of coꝝding rymes, those rymes agree ill.

Of fishing. 266.

It is ill fishing before the net:  
Worse fishing behinde: as nets are set.

Of good. 267.

He knoweth none end of his good, marke his winning,  
He knoweth of his good none end, nor beginning.

# Epigrammes

Of the hot yron. 268.

When the yron is hot, strike hot yron and steele,  
But gold or silver to strike we haue no deale.

Of the purse. 269.

Thy purse is threede bare, wee see on the out side,  
And moze bare on the inside when both sides are tide.

Of many handes. 270.

Many hands make light worke, many hands ye marke:  
Ye must say thus: many light hands make light warke.

Otherwise.

Many handes make light worke, no worke is finde thee:  
Thou canst not work, thy hands be bound behind thee.

Of the loth stake. 271.

The loth stake standeth long, we haue many loth stakes,  
Ech stake welny to other it selfe, loth makes.

Otherwise.

The loth stake standeth long in some place, but some hande  
Plucketh vp all stakes, suffring no stake long to stand.

Of hauing. 272.

Better to haue then wish, nay ye may so craue,  
That better to wish ten times then once to haue.

Otherwise.

Better to haue then wish, not alway, cosin,  
What if ye rashly wisht stryppes nowe a dosin?

Otherwise.

Better to haue then wish: better haue as wee haue,  
Then to haue at wish all that wishers would craue.

Of counsell. 273.

Thre may keepe counsell if twayne be a way:  
But one fole doth oft his owne counsell be way.

Otherwise.

Thre may keepe counsell if twayne be a way,  
Some women I heare say, that saying deny.

Of Rome. 274.

Rome was not built on one day, that is well known,  
Nor in one day Rome will not be ouerthowne.

## vpōn Prouerbs.

For where Rome sēmd puld down in one day brother,  
There is Rome set vp againe in another.

Of speech. 275.

Spare to speake spare to spēde,  
Dumbe men win nought in dēde,  
And spēch as spēch may fall,  
May win nought, and lēse all

Of one had in the winde. 276.

I haue him in the winde: well say it is your minde,  
To haue him in the winde, or hang him in the winde.

Of one ill shod. 277.

Who is worse shod then the shoemakers wife?  
The devils wife, shee was neuer shod in her life.

Of all and nought. 278

He would all haue and nought forgo, no,  
He may all forgo and nought haue so.

Of warning. 279.

I gaue him scarboroʷ warning, scarboroʷ.  
That warning came short to bring good harboroʷ.

Of birdes flowne. 280.

The birds are flowne, that birds nest was ill watcht,  
Birds wings once fullsumd, birds will hardly be catcht.

Otherwise.

The birdes are flown. Flown: that flight no wonder brings:  
Birds may sone flye where birders clip no birds wings.

Of leauing. 281.

Leaue it ere it leaue you: leaue what? folly?  
He can euer leaue it, no: it him wholly.

Of setting in foote. 282.

He hath set in foote, things by witt to be sped,  
His foote shall doe seruice as good as his hed.

Otherwise.

I will set in foote, frēnde thou maist set in fyt  
Foote, hand, and hed, but thou canst set in no witt.

Of fast binding. 283.

Fast binde fast finde, nay thou wert prentise fast bounde,

## Epigrammes.

And yet ranst thou a way where thou couldst not bee found?

Of hap. 284.

Happy man happy dole, so say sicke and whole,  
But good hap is deinty, most men haue seeld good dole.

Otherwise.

Happy man happy dole, hap is full of holes,  
Hap catcheth and holdeth very few good doles.

Of time. 285.

Take time when time cometh, we are oft times told of it,  
But when time cometh yet can we take no hold of it.

Otherwise.

Take time when time commeth, assay to be bolde of it,  
But slypper as an Celes taylor is the hold of it.

Otherwise.

Take time when time commeth, are we set time to take?  
Beware time, in meane time, take not vs in byake.

Otherwise.

(saist well,

Take time when time commeth: when time commeth thou  
But when commeth good time to take: I can not tell.

Of the fat hog. 286,

Euery man basketh the fat hog: nay frënd nay,  
Wast sayleth soze this peare, fat hogges pine away.

Otherwise.

Euery man basketh the fat hog, tis agreed  
That those hogs shall haue most help, that haue lest need.

The bale and boote. 287.

When bale is hekst, boote is next, though boote be nise

what

## vpon Prouerbs.

What helpeth boot where bale is euer most bie?

Of sowes. 288.

As meete as a sow to beare a saddle Ihon:

A sow to beare a saddle, we haue scene none.

But though sowes beare no saddles, yet may we say.

We see saddles beare sowes welny every day.

Of making a crosse. 289.

It will make a crosse on this gate, yea crosse no:

Thy crosses be on thy gates all, in thy purse no.

Of a pad. 290.

I will breed a pad in the strats very weele:

Be ware it byeede not a paddocke on thy heele.

Of long standing. 291.

Long standing, and small offring makes poore Parsons:

Long waiting, and small wages makes poore garsons.

Of the weaker. 292.

The weaker goeth to the pot, yea, and God wot,

Some the weaker for, oft going to the pot.

Of catching. 293.

Catch that catch may, after catching and snatching,

Pilling and polling, wee fall now to patching.

Of holding. 294.

Hold fast when yee haue it, if it bee not thyne,

Hold fast and run fast when thou hast it, friend myne.

Of knowledge. 295.

I know him as well as the begger knowes his bag.

Thou knowest him, but when wilt thou know thy self wag?

Of

# Epigrammes.

Of smellings. 296.

I smeld him out, farder then he might smell thee:  
The smeller of smellers then thou art euen hee.

Of nought layd downe. 297.

Nought lye downe, nought ryse vp, well sayde,  
Nought ly down, nought ryse vp, well wayde.

Of sight and fare. 298.

We see your fare, a very strange fare to see:  
A bynd man may see our fare, as well as we.

Of the pot not broken. 299.

Neither pot broken nor water spilt: water  
Thou spilst none, but thou spilst all other matter.

Of late and neuer. 300.

Better late then neuer. yes mate,  
But as good neuer, as too late.

Otherwise.

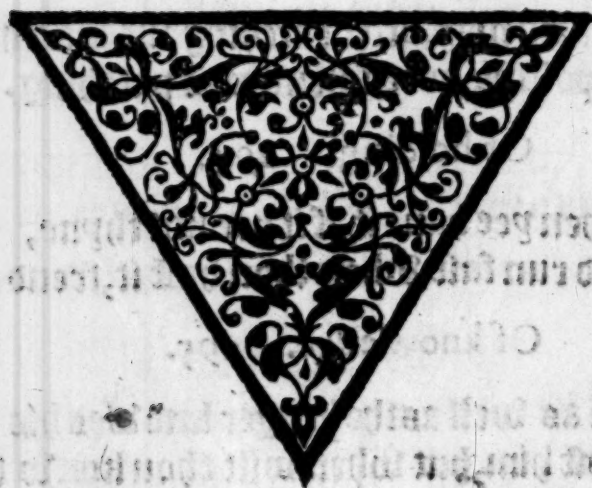
Better late then neuer:

That is not true euer.

Some things to rule in rate:

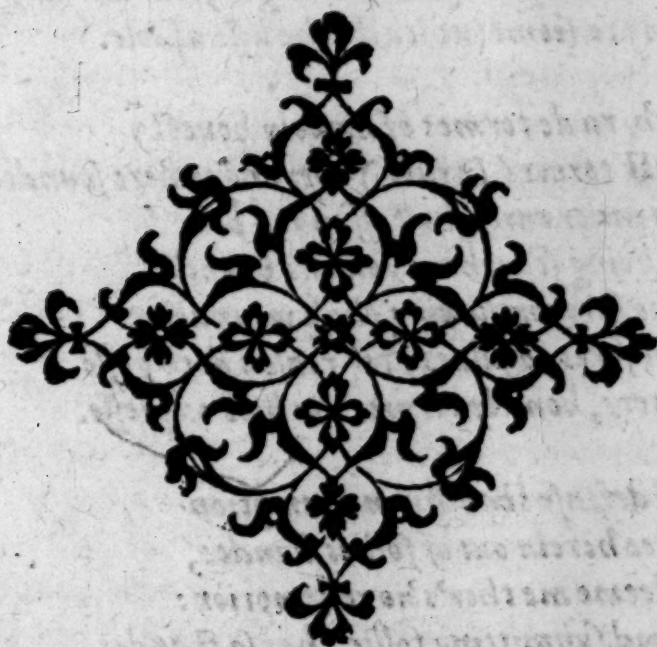
Better neuer then late.

## FINIS.





THE  
FOURTH HVNDRED  
of Epigrammes, inuented and  
*made by Iohn Heywood.*



*At London*  
Imprinted by Felix Kingston.  
1598.

# To the Reader.

**R**ime without reason, and reason without rime,  
In this conuersion deepe difference doth fall.  
In first part whereof, where I am false this time:  
The folly I graunt, which graunted (readers all)  
Your grant, to graunt this request, require I shall:  
Ere yee full read these trifles following heere.  
Perceine (I pray you) of the wordes th' ententes cleere.

In which (may yee like to looke) yee shall espie  
Some wordes shew one sense, an other to disclose,  
Some wordes, them selues sundry senses signifie:  
Some wordes, somewhat from common sense, I dispose,  
To seeme one sense in text, an other in glose.  
These wordes in this worke thus wrought, your working tooles  
May worke me to seeme (at least) the lesse a foole.

Than in rough rude termes of homely honesty  
(For dishonest terme (I trust) there none here soundes)  
Wherein fine tender eares shall offended bee.  
Those follies, being searcht in reasons boundes.  
Reason may be surgeon saluing those woundes.  
Turning those sores to salues: for reason doth gesse  
Homely matters, homely termes doe best expresse.

But where all defense standth in exemption  
To defend mee herein out of follies bandes,  
So that to redeeme me ther's no redemption:  
Graunting, and submitting follie, that so standes.  
This last refuge I craue to haue at your handes.  
Those follies standing cleere from intent of ill,  
In lieu or lacke of good will, accept good will.

The Table



*The Table to this first hundreth  
of Epigrammes.*

<b>T</b> He preface to the Reader.	A keeper of the commaunde-	
An Epigramme on this booke	mentes.	30
of Epigrammes.	Of a nose.	31
Of three fages.	Letting of a ferme.	32
Questions answered.	Age and youth.	33
Of water, wine, and ale.	A rose and a nettle.	34
Too much or too little.	Of the wiues and her husbands	
Of the senses.	waste.	35
Of talking.	An old wiues boone.	36
Of haire and wits.	A talke of two conies.	37
A drunkard.	A prisoner.	38
The foxe and the maide.	Two blind men.	39
Of an ill gouernour called Iude.	Debitie of senses.	40
	A foolish husband.	41
Vpon giuing an almes.	A wittie wife.	42
Of a surfer.	Handsome handling.	43
Repugnance in apparance.	A saying of Patche, my Lorde	
The ape and the asse.	Cardinals fooles.	44
A foole and a wise man.	Certaine follics.	45
Of fight.	Of two students.	46
Feigned newes.	A merry woman.	47
Two arme in arme.	A lowse and a flea.	48
Of hearing and speaking.	Of him that forgate his <i>Pater-</i>	
Of wit, will, and wisdom.	<i>noster</i> in Latine.	49
The wrenne and her birdes.	Of him that could not learne his	
The maister and his man.	<i>Pater-noster</i> in English.	50
Vpon pennance.	Of the fist and the heart.	51
Iacke and his father.	Of this worde, <i>enough</i> .	52
Of a daw.	Of table play.	53
Of asking and shewing the way.	The cocke and the hen.	54
	Cheapening a face of surre.	55
A quiet neighbour.	Buying of shoes.	56
Of dogs and theecues.	A suspicion cleered.	57
	R 2	Of

# THE TABLE.

Of spite.	58	brow.	79
Of the letter H.	59	The shrewd wiues tongue.	80
Ill fleeing of idlenes.	60	A foolest tongue.	81
A tongue and a clock.	61	Of glasse and lattise.	82
A bearer of a sermon.	62	Two wishers for two manner of	
A man without wit, strength and		mouthes.	83
cunning.	63	Of dispraise.	84
How to wish.	64	A discharge from hypocrisie.	85
A doubtful demand or choise.	65	Of the foole and the gentlemans	
An old widower & a yong inaid.		note.	86
	66	A foole taken for wise.	87
Gaping oysters.	67	Things to forbear.	88
The iudge and the iugler.	68	Of medlers.	89
Of looking.	69	Of dwelling.	90
Of constancie.	70	Of the miller and the sexten.	91
Of a face and a wit.	71	Of bookes and cheese.	92
Of blowing.	72	Of heads.	93
To the flatterer.	73	The woodcock and the daw.	94
Of contentation.	74	Of few words.	95
Of waiting.	75	Woting and weening.	96
Of foreknowledge.	76	The same otherwise.	
The same impugned without		A much like matter.	97
change of wordes, except foure		VVise dome and follie.	98
or five.		Of lack.	99
Mistaking an errand.	77	The weathercock, the reede, and	
Of keeping an Inne.	78	the winde.	100
A wiues defence of her beetle-			

*The end of the Table.*

**The**

# The first hundred of *Epigrammes.*

An Epigramme on this booke of Epigrammes. 1.

**T**his booke may seeme, as it sorteth in sute,  
A thin trum trencher to serue folke at frute.  
But caruer or reader can no way win,  
To eate frute thereon, or count frute therein.

Of three sages. 2.

Thzee maner sages nature doth deuise,  
The sage herbe, the sage fowle, and the sage wise;  
And who for most wise, himselfe doth accept,  
May match any sage, the sage wise except.

Questions answered. 3.

Trust they any,  
That trust not many? } *Pea.*

Please they any,  
That serue many? } *Pay.*

Helpe they any,  
That helpe not many? } *Pea.*

Friend they any,  
That flatter many? } *Pay.*

Feare they any,  
That feare not many? } *Pea.*

Keepe they any,  
That keepe not many? } *Pay.*

Of water, wine, and ale. 4.

Water vnder a boate, wine in a bottell,  
The tone I can beare, th'other beareth me well.  
And where as neither boates nor bottles be,  
Neither can I beare wine, nor water beate me:  
But aboue all licour, welfare ale (I say)  
For I with ale, and ale with me wag away.

# The first hundred of

Too much or too little. 5.

If that I drinke too much, then am I drie,

If I drinke too little, more drie am I:

If I drinke no whit, then am I driest.

Too much, too little, no whit, nought is the best.

Thus drinke wee no whit, or drinke till wee burst,

Yet poore drie soules we be ever a thirst.

Of the senses.

6.

Speak not too much, lest speech make thee speechlesse.

Goe not too much, for feare thou goe behinde.

Heare not too much, lest hearing bring deafenesse.

Loke not too much, lest looking make thee blinde.

Smell not too much, lest smelling lose his kinde.

Tast not too much, lest tast mistaste thy chaps.

Touch not too much, for after claps.

Of talking.

7.

Thy taylor can talke, and knoweth no letter.

Thy tounge can talke, and talketh much swetter.

But except wisdom be the gretter,

Of tounge and taile, thy taile talketh better.

Of hayres and witte.

8.

Thin hayres and thin wits be deinty,

Thicke hayres and thicke wits be plentie

Thicke hayres and thicke wits be skant,

Thin hayre and thin wits none want.

A dronkard.

9.

A gose is harness in hir white feathers,

A dronkard in drinke against all weathers.

A soles in his soles hood, put all together.

The fox and the maide.

10.

Although that fores haue bene seene there selde,

Yet was there late in Finsbury felde

A fore fate in sight of certaine people,

Podding, and blissing, staring on Pauls steeple.

A maide toward market with hens in a band

Came by, and with the fore shee fell in hand

What

## Epigrammes

What thing Rainard is in your bzaïne plodding,  
That bzingeth this busy blissing and noddung:  
I neither nod for slæpe (swæte hart) the fore sayd,  
Nor blisse for spirites, except the deuill be a mayd.  
My noddung and blissing bzedeth of wonder:  
Of the wit of Poules wethercoke ponder.  
There is moze wit in that cocks onely head,  
Then hath bene in all mens heads that be dead.  
As thus: by common report this we finde,  
All that be dead, did die for lacke of winde.  
But the weathercocks wit is not so weake  
To lacke winde: the winde is euer in his beake.  
So that while any winde blowth in the skie,  
For lacke of winde, that weathercoke will not die.  
Shée cast downe her hennes, and now did shée blis,  
Jesu (quoth shée) in nomine patris,  
Who hath euer heard at any season  
Of a fores forgyng so fatte a reason:  
And whyle shée prayled the fores wit so,  
He gat her hens on his necke and to go.  
Whither away with my hens fore (quoth shée?)  
To Poules pig as fast as I can (quoth hée)  
Betwene these hennes, and yonder weathercoke  
I will assaie to haue chickens a flocke.  
Which if I may get, this tale is made good,  
In all Chzistendome not so wise a bzdde.  
Maiden (quoth he) these hens be forbodden  
Pour sight, till the weathercoke hath trodden.  
Who worth (quoth shée) all crafty inuentions,  
And all inuenter, that by false intentions,  
Inuent with intent to blinde or bleare blint<sup>e</sup> eyes,  
In case as this fore to me doth deuise.

Of an ill gouernour called Iude,  
A ruler there was in country a fer,  
And of the people a great extortioner:

II.

Who

## The first hundred

Who by name (as I vnderstand) was called Jude.  
One gaue him an asse, which gift when he had vnde,  
He asked the giuer, for what intent  
He brought him that asse. For a present  
I bring master Jude (quoth he) this as hither,  
To ioyne master Jude and this asse together.  
Which two ioyned in one, this is brought to pas,  
I may bid you good euen, master Judas.  
Machabæ or Iscariot thou knaue (quoth he?)  
Whom it please your mastership, him let it be.

Of giuing an almes. 12.

Into a beggers hand that almes did craue,  
In stead of one peny, two pence one gaue.  
Which done, he sayd, begger happy thou art,  
For to thee my hand is better then my hart.  
That is (quoth the begger) as it chanceth now,  
The better for me, and the worse for you.

Of a surfet. 13.

A man from a feuer recovered new,  
His greedie appetite could not eschew  
From meate contagious, whereto he had a lust,  
But one morsell one euening needs eate he must.  
Which forthwith brought good approbation,  
Of his returne into reciduation.  
What cause causeth this (quoth the phisition?)  
I know (quoth he) no cause of suspicion.  
Howbeit my wonder is great as can be,  
By what meane this feuer attacheth me  
More, for eating a little this night last,  
Then for eating much more the night before past.  
I did eate a capon nle every whit  
The last night: ~~After~~ which, I felt no fit.  
And this night I eate but one bit of fresh bæse,  
And yet I am shaken with the hourson thæse.

Now (quoth the phisition) appeareth the cause why  
Capon is holseome, and the bæse contrary.

And

## vpon Prouerbs.

And a little ill meate geueth sickenesse more fode,  
Then a little too much meate that is good.

Sir, I thanke you much (quoth the patient)  
This lesson shall from henceforth make me to consent,  
When I shall needes surfet, by vnruely will,  
Rather to surfet on that is good, then ill.

Repugnancie in apparence. 14.

Much contrariety may seeme to stand  
Where none is. as by example, my son.  
In London is the best ale of all England:  
And yet as good ale in England as in London.

The ape and the asse. 15.

The ape and the asse stode, where they beheld  
A course with a greyhound at the hare in a feld.  
They well perceiuing the greyhound great ground wan,  
As long as the hare and he forthright ran.  
And like aduantage they sawe in the hare,  
When she list lightly to turne here and there.  
The ape to knowe whether the Asses talking,  
Were any quicker then his Asses stalking,  
Asked the asse: if thou shouldest chouse one of both,  
To rune as swiftly as the greyhound yonder goth,  
Or turne as light as the hare: which one of twayne  
Wouldest thou in thy chosing by choise obtayne?  
I (quoth the asse) being at libertie,  
Will chouse none of both seates, I may say to thee.  
What winneth the dog by his swift footmanship,  
When the hare at pmch turneth from him at a whisp?  
And what winn'th the hare in her turnes so lightly,  
The dog out running hir againe by and by:  
Running or turning so, run or turne where will,  
I will goe softly, or els stand euen still.  
Howbeit to assaile thy question (quoth he)  
If I should chouse one, like the hare would I be.  
For where the dog runneth the hare for to kill,  
Shee turneth for defence, offering the dog none ill.

## The fourth hundred

And better is this part in this case brother,  
My selfe to defend, then offend an other.

A foole and a wise man. 16.

A foole and a wise man riding, one espie.  
He asked the horse, that the wise man did ride,  
Whither goest thou horse? whither go I (quoth he?)  
Aske him that guideth the bydle, aske not mee.  
Whither ridest thou foole (quoth he with looke so fell?)  
Aske my horse knaue (saide he) what can I tell?  
When foolles ride (quoth hee) that can not rule the raine,  
Their horses be their herbengers, I see plaine.  
And when wise men ride. I right well espie,  
Themselves, not their horses, appointe where they lie,

Of sight. 17.

Who needes will looke, and would not see,  
The sight once seene thou lookest soze,  
Close by thine eyes. For trust thou me,  
Much looking so, breedth much eie soze.

Feigned newes. 18.

From a field fought, one of the beaten side,  
Ran home, and victoꝝy on his part he cride.  
Whose Prince by him thus enformed of this,  
Made bonfiers and banketts, as the vse is.  
In short time after all which ioy and cost,  
The King was ascertainment, the fielde was lost.  
Wherewith he (in as great haste as great græse)  
Charged the first messenger to make præse,  
Where he had this lie, that the fielde was wonne.  
My selfe sir (quoth he) this lie first begonne:  
Which for commoditie vnto your Grace  
And all your subiects, I brought here in place.  
Where the truth should haue brought watching & weeping,  
My lie brought two dayes of laughing and sleeping.  
And if ye all this yeare take my lye for true,  
To keepe you merrie, what harme could ensue?  
Better is (quoth he) be it newe or stale,

A bar

## of Epigrammes.

A harmelesse lie, then a harmefull true tale.  
How his lie was alsoode, I know none that knoweth:  
But it was at least winkt at, I heard of troth.

Two, arme in arme. 19.

One sayd to an other taking his arme,  
By licence friend, and take this for none harme.  
So sir (quoth the other) I geue you leue  
To hang on my arme, but not on my sleue.

Of hearing and speaking. 20.

Who heareth all  
And speaketh naught,  
Chauce may so fall  
Hee is well taught.  
Who speaketh all  
And heareth naught,  
Fall what shall fall,  
Hee is ill taught.  
Who heareth all,  
And all bableth,  
What euer fall  
Hee oft fableth,  
Who heareth naught,  
For naught can speake,  
May soone be thought  
A bodie peake.  
Say naught, heare all,  
Say all, heare naught,  
Both, none, these fall  
Extremely wrought.  
Who heareth oft,  
And speaketh seldom,  
Be witte aloft  
Hee winth the feld.

Of wit, will, and wisdom. 21.

Where will is good, and wit is ill,  
There wisdom can no maner skill.

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## Epigrammes

Where wit is good and will is ill,  
Where wisdom sitteth all silent still,  
Where wit and will are both two ill,  
Where wisdom on way meddle will,  
Where wit and will well ordered bee,  
Where wisdom mak' th a trinitée.

The wren, and her birdes. 22.

Of a nest of wrens late bred in a hedge,  
Which the dam forsaking, when they were fledged,  
One sayd : Alas mother what is the why,  
That yee drawe from vs unnaturally ?  
Childe (quoth the dam) I doe now vnto thee,  
As my dam in my youth did vnto mee.  
Whereby I am blamelesse in that I do,  
Sith I doe, but as I haue bene done to.  
Mother (quoth he) to deale as ye be dealt with,  
Is not alway meete : but this is the pith :  
As ye would your dam should haue delt with you,  
So should ye our dam deale with your birdes now.  
Why sonne (quoth she) thinkst thou me such a foole ?  
That my childe shall set his mother to schoule ?  
Pay adieu (quoth she) and a way shee is flowne :  
This childe for this checke refusing for her owne.  
Which done, the Wren call' th his brother and sisters,  
And vnto them this lesson hee whisters.  
I see and ye may see (quoth shee) by this case,  
The triall of taunts out of time and place.  
Where faire words haply my mother might haue won,  
This taunt mak' th her refuse mee for her son.  
Which may teach vs all, where euer we becom,  
Rather by silence alway to be num,  
Than in ought at liberty, or for bidden,  
To taunt our betters, openly or hidden.

The maister and the man. 23.

A man, and his man, chaunced late to bee  
Pie where a crow stode ka wing in a tree.

James

## Upon Prouerbs.

James (quoth the maister) the crow hath spide thee?  
Pay by Gis, hee looketh on you maister (quoth hee)  
Taunts (quoth the maister) rebound sometime I see.  
Where I thought to taunt thee, thou doest taunt mee.

Vpon penance. 24.

Two men of one man were confest but late,  
And both t wo had penaunce after one rate.  
Which was: ech of them a peny should geue  
To a penniles man, him to releue.  
Th' one of these twaine had one peny and no moze:  
Th' other, no peny nor farthing had in stoze.  
The disclosing ech to other in this case,  
This peny father crue his purse a pase,  
Saying: sens thou art penilese. I will  
Giue thee this peny, my penance to fulfill.  
God thanke thee (quoth the tother) and sens thou  
Art now peniles, as I was enen now,  
For penaunce I geue this peny to thee,  
As freely as euer thou gauest it to mee.  
Well done (quoth the other) here may wee boff,  
Peny dole delt, without one peny cost.

Iacke and his father. 25.

Iacke (quoth his father) how shall I ease take?  
If I stand, my legs ake: and if I kneele,  
My knees ake: if I goe, then my fete ake,  
If I lie, my backe akth: if I sit I feele  
My hips ake: and leaue I neuer so weele,  
My elbowes ake. Sir (quoth Iacke) paine to erile,  
Sens all these ease not, best ye hang a while

Of a daw. 26.

With a crossebowe late in hand readie bent  
To shoote at a daw in a tree, I went,  
Saying to one by: I will assaile to hit,  
Ponder I see a daw if thee will sit.  
Shee is, if thee sit, a daw in deede (quoth hee)  
But if thee sit not, what is she then say yee?

## The fourth hundred

A daw also (sayd I). Then sayd he, I see,  
Whether a daw sit, or whether a daw flee,  
Whether a daw stand, or whether a daw lie,  
Whether a daw crie, or whether a daw crye,  
In what case soeuer a daw perseuer,  
A daw is a daw, and a daw shalbe euer.

Of shewing the way, 27.

A wayne met in a high way, what time they did go,  
Eche one toward the place the tother came fro.  
What is my way (sayd the tone) I pray thee?  
Foule (quoth th'other.) That is ill tidings (quoth he)  
I can tell thee better tidings then this:  
Thy way, both faire and smooth as a die is.  
My tidings (quoth he) is better then thine,  
But I thinke thy tidings truer then mine.  
This is (quoth the tother) so well brought about,  
That it brought and shall bring mee in dout,  
Which of these twaine is most ill to be w,  
Good tales that bee false, or ill tales that be trew.

A quiet neighbour. 28.

Accompting our commoditees,  
Fewe, more commodious, reason sees,  
Than is this one commoditee,  
Quietly neighboured to bee.  
Which neighbourhoo in thee appeers.  
For wee two hauing ten whole yeers  
Dwelt wall to wall, so ioyninglie,  
That whispering foundeth through welnie,  
I neuer heard thy seruants biall,  
More then thou hast had none at all.  
For I can no way make anaunt,  
That euer I heard thee geue them taunt.  
Thou art to them and they to thee  
More milde then mute, mume bee.  
I heare no noise, mine ease to breake,  
Thy buttry doze I heare not creake.

The

## of Epigrammes.

Thy kitchin cumbzeth not by heate,  
Thy cookes choppe neither herbes noz, meate,  
I neuer heard thy fire once sparke,  
I neuer heard thy dog once barke,  
I neuer heard once in thy house,  
So much as one peepe of one mouse.  
I neuer heard thy cat once mew:  
These praises are not small, noz few  
I beare all water of thy soile,  
Whereof I feele no filthie soile,  
Haue water, which doth wash thy hands,  
Wherein there none annoyance stands,  
Of all thy guesstes set at thy bozde,  
I neuer heard one speake one woꝛde.  
I neuer heard them cough noz hem:  
I thinke hence to Jerusalem,  
For this neighbourly quietnesse,  
Thou art the neighbour neighbourlesse.  
For ere thou wouldst neighbours annoy,  
These kindes of quiet to destroy,  
Thou rather wouldst to helpe that matter,  
At home alone fast bread and water.

Of dogs and theeves. 29

To keepe theeves by night out of my house,  
I keepe dogs to aide mee in my yard,  
Whose barking at stir of euery mouse,  
By lacke of sleepe kill'th mee in regard.  
Theeves oz dogs then which may best be sparde?  
Murder is the most mischief here to gesse,  
Theeves ca do no moze as dogs will doe no lesse.

A keeper of the commaundements. 30.

If it be (as it is) much commendable:  
To keepe Gods preceptes geuen Moyses in table:  
In keeping the same (as thou hast pretended)  
Thou maist well bee maruellously commended.

First

## Epigrammes.

First for thy hauing any moe Gods but one,  
 Thou keepest within that bound: for god thou hast none.  
 Hauing or worshipping of God false or true,  
 Thou hast, nor worshippingest God olde nor newe.  
 And as for the committing of Idolatrie,  
 By grauing to thy selfe any Imagerie,  
 This twenty yeres day in weather hot or cole,  
 Thou handlest no caruing nor working tole.  
 The name of God in vaine thou conseruest not till,  
 Thou neuer swerest but for some purpose good or ill.  
 And as for the holy day, thou doest breake none,  
 For thou wilt rather make twenty, then breake one.  
 Father and mother not dishonoured by thee:  
 For thou neuer comst where any of them bee.  
 And where thou shalt not kill, to cleare thee of that,  
 Thou neuer durst abide to fight with a gnat.  
 When all adultry or fornication  
 Chastitie dischargeth, by this approbation:  
 All women hardly can beare thee their saueur,  
 To abide thy sight, and in no wise thy saueur.  
 For stealing or theft, what ever thou hast bene,  
 Thy handes at this day are knowne to be cleene.  
 How canst thou steale ought in house, fielde, or stræte,  
 Thou sittest in Newgate, fast bound hands and fæete.  
 By false witnesse thou neuer hurtest man, for why,  
 Cu'ry word thou speakest, every man thinketh a lie.  
 Now, to couet in minde thy neighbours asse,  
 Or his house, when bondage will not let thee passe:  
 To ride to the tone, or goe to the tother,  
 Or in consented thought one way or other:  
 For to couet thy neighbours maide or his wife,  
 Thou knowing, they can not loue thee for their life.  
 Or of thy neighbours things to couet any thing,  
 When couetousnes can no way bring winning,  
 But that lacke of credite, liberty, or loue,  
 Keepth thee from that, coueting can moue.

Thou

## of Epigrammes.

Thou hast too shrewd a wit in despayre to dwell,  
To haue thinges, from which dispayre doth thee expell.  
Thus in Gods precepts, except thou clere appere,  
I know not who the deuill can say he is clere.

Of a nose. 31.

But for blemish of a face to looke vpon,  
I doubt which were best to haue a nose or none.  
Most of our sauours are more sovre than swete,  
A nose or no nose, which is now most meete:

Letting of a farme. 32.

By word without witting one let out a farme,  
The couenantes wherein the lesse brake amaine:  
Whereby the lesser, lacking witting, had harme.  
He sayd and sware, hee would make promise plaine,  
Without witting neuer to let thing agayne.  
Husband cried his wife, that oath agayne recuart,  
Els without witting, ye can not let a fart.

Age and youth. 33.

Tough age and youth together can seld agrée:  
Yet once two yong and two old folke did I see,  
Agreed lyke lambes together diuers yeares,  
The story whereof forthwith appeares.  
A woman old, and a young man were led  
Shée him for loue, and he her for good to wed.  
A yong woman, and old man in lyke case,  
Were wed for lyke cause at the same time and place.  
Into an house these two couples wedded were,  
And during their liues, together must liue there.  
And they once acquaynted and one month married,  
All their liues after they neuer varied.  
Company and condition these foure folke hold:  
As nature naturally wilth yong and old:  
Coupling themselues together thus euery day,  
Th'old soles all day piate, the yong soles all day play.

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## The fourth hundred

A rose and a nettill. 34.

What tyme herbes and wædes, & such thinges could talke,  
A man in his gardeine one day did walke,  
Spying a nettill græne (as Th'emeraude) spred  
In a bed of roses like the rubie red.  
Betwæne which two colours, he thought by his eye,  
The græne nettill did the red rose beautify.  
How be it, he asked the nettill what thing  
Made him so pert, so nie the rose to spring?  
I grow here with these roses, sayd the nettill,  
Their milde properties in mee so settle.  
And you, in laying vnto mee your nose,  
Shall smell how a nettill may change to a rose.  
Hæe did so, which done, his nostrilles so pritcht,  
That nashly hæe rubd, where it no whit itcht.  
To which smart mocke, and wily begyling,  
Hæe the same smelling, sayd smoothly simpling,  
Roses conuert nettles? Nay, they hæe too fell,  
Nettles will peruert Roses rather, I smell.

Of the wiues and her husbandes waste. 35.

Where am I least husband: quoth he, in the waste:  
Which commeth of this, thou art vengeable strait laste.  
Where am I biggest wife: in the waste (quoth shee)  
For all is waste in you, as far as I see.

An old wiues boone. 36.

In old world, when old wiues bitterly prayd,  
One deuoutly as by way of a boone,  
Askt vengeance on her husbände, and to him said,  
Thou wouldest wed a yong wyfe ere this weeke were done  
Were I dead, but thou shalt wed the deuill as soone.  
I cannot wed the deuill (quoth he:) why (quoth she:)  
For I haue wedded his dam befoze (quoth hee.)

A talke of two conies. 37.

In tyme when dum beastes, as well as birds spake,  
Two conies their mindes in this matter brake.

Where

## of Epigrammes.

Where all conies in such case (sayd the one)  
That of two winters weather wee must chouse one:  
Which were best choice, frost neuer, and snow euer?  
Or els to chouse frost euer, and snow neuer?  
Frost (quoth the other) maketh vs lusty and fatte,  
And snow lameth vs for lean. What (quoth he) for that?  
For tyfat Conies bee oft kild in one night,  
When leane Conies with lyfe scape away quight.  
Pee (quoth the other) but where snow too long lieth,  
Conies by famine well nie euery one dieth.  
Better all be fatte, though some die as lots fall,  
Than linger in leanness, and thereby die all.

A prisoner. 38.

In prison, a prisoner condemned to die,  
And for execution wayting dailly,  
In his handes for wormes looked on a day,  
Smiling to him selfe these wordes did say:  
Since my foure quarters in foure quarters shall stand,  
Why harne I these seely wormes eating my hand?  
Nought els in this deed do I, but my selfe show,  
Enemy to the worme and friend to the crow.

Two blinde men. 39.

One blinde man to supper an other bad,  
Which wayne sitting at such meate as they had,  
He thinkth (quoth the blind host) this candle burnth dim.  
So thinkth mee sir, sayd the blind guest to him.  
Wife (sayd the good man) with sozow mend this light.  
Shee put out the candle, which burned very bright,  
And chopt down empty candlekisses two or three.  
So lo: Now eate and welcome neighbour (quoth hee.)

Debilitie of senses. 40.

Wife, my handes for feeling are oft very ill:  
And as th' one hand mendeth, th' other appeireth still.  
Pee say soth (sayd shee) th' one hand feeleth euermore,  
Worse the day present, then the day befoze.

## The fourth hundred

Th'other hand feeleth by oymntmentes excellent,  
Better the day befoze, than the day present.  
But how doth your eie sight : worse and worse (saide hee)  
For worse this day then yester day, I see thee.  
Though you were blynde (quoth she) y should no lone breake,  
I would your eyes were out, so you could not speake.  
Take hearing too (quoth he) thou mak'st my eares such,  
That thou hast made them heare ynough and too much.  
And going may goe too. For where I am,  
I goe not an ynch from the deuill or his dam.  
In fayth if thou didst (quoth she) yet could I well  
Fynd meane, to fynd out a soyle by the smell.  
And here may wee heare and see, how this tale fittes,  
With my good mans goodly lims, and good wittes.

A foolish husband. 41.

Husband, two wits are better then one, clarkes say,  
To debate matters : which seemeth true this day.  
When wee two contend, what's my wit without thyne,  
To conuince thy selfe, thy wit conducteth myne.

A witty wife. 42.

Jane (quoth James) to one short demand of myne  
Answered not with a lie, from that mouth of thyne,  
And take this noble. Which when shee had tane,  
Is thy husband (quoth he) a cuckold, Jane ?  
Shee stood still, and to this would no word speake.  
From which dum dumpy when he could her not breake,  
Hee askt his noble agayne. Why (quoth shee)  
Made I any lye to thee : Nay (quoth hee)  
Than walk soile (quoth she) this wager I win clere,  
And thou of my counsaile neuer the nere.  
Gogs soule (sware hee) and flang away amayne,  
I will neuer talke with that woman agayne.  
For as shee in speech can reyle a man,  
So can shee in silence beguile a man.

Handsom handling. 43.

Some wonder to see the handling of things neate,

But

## of Epigrammes.

But it is no wonder as the case standes.

The toes of thy feet in handling of thinges feat,  
Are as handsome as the fingers of thy hands.

A saying of Patch my Lord Cardinals foole. 44

Maister Serten a person of unknowne witte,  
As hee at my lord Cardinals boord did sitte,  
Greedily raught at a goblet of wine:  
Drinke none (sayd my lord) for that soze leg of thine.  
I warrant your grace (quoth Serten) I provide  
For my leg: for I drinke on the tother syde.

Certaine follies. 45.

To cast faire white salt into wise mens meate,  
To make them count salt, suger when they eate.

} a folly.

To beare a man in hand he itcheth in ech part,  
Whan the man feeleth an vniuersall smart.

} a folly.

To speake alwayes well, and do alwayes ill,  
And tell men those deedes are done of good will

} a folly.

Thy lustie limd Horse to leade in thy hand,  
When on thy lame lims thou canst scantly stand.

} a folly.

Of kyks for cage worke, to build thy house hie,  
And couer it with lead to keepe thy house drie.

} a folly.

Of two studentes. 46.

Two scholers yong in the Vniuersity late,

Kept in thinne diet, after schollers rate,

Th'one being an eater greedy and great,

Th'other a weake feeder, sayd at his meate:

Oh this smart small pittance, and hungry diet,

Maketh vs to study aptly and quiet.

Sure (sayd the tother) small meales are induction

To th' encrease of study for deeper instruction.

This dinner shall dine mee to studie anone,

Where I may get moze meate, when this is gone.

A mery woman. 47.

There came by chaunce to a good company,

A Lady both wanton and also mery.

¶ 3

And

## The fourth hundred

And though enery word of her own she wd her light,  
Yet no mans wordes else to her might that recyte:  
She had all the wordes, she babled so fast,  
That they being weary, one sayd at the last:  
Madam pee make my hart light as a kir.  
To see you thus full of your meretrix.  
This tricke thus wel tricked in the Latine phrase,  
Brought to this tricker neither muse noz mase,  
She nought percciuing, was no whit offended,  
Nor her light behaufour no whit amended:  
But still her tounge was clapping lyke a patten.  
Well, sayd the sayd man, in language of Laten,  
I neuer told woman any fault befoze.  
Nor neuer in Latine will tell them faulte moze.

A louse and a flea, 48.

A louse and a flea set in a mans necke,  
Began ech other to taunt and to checke  
Disputing at length all extremities  
Of their pleasures oz discommodities,  
Namely this I heard, and bare away well.  
If one (quoth the louse) scratch within an ell  
Of thy taylor: than forthwith art thou skipping  
Lyke Iacke of Bedlem in and out whipping.  
Halfe an houre after thou darst no where sitte,  
To abyde the byting of one good bitte.  
And when any man herein shall proue mee,  
His nayles (as a writte) doth remoue mee.  
Which nayles once remoued from the mans head,  
I am streight at feeding within a hayre bread.  
Where I fed befoze in my daynty dyot.  
Pee be hardy (quoth the flea) I deny not,  
But how many lyce haue abidden by it?  
When they would haue done as fleas doe fle it.  
With this the man to his necke his hand raught,  
The flea skipt away, but the louse he caught.  
How now (quoth the flea,) Alas (quoth the louse)

## of Epigrammes.

My head is well serued to serue for souse:  
That thus lyke a Solwes head, sozes at not this grieffe,  
Eyll feeling hath put paynfull practive in priese.

Of him that forgot his Pater noster  
in Latine. 49.

An olde homely man at thrist commaundid  
By his Curate his Pater noster to lide,  
After long study, he sayd, Maister bicker,  
By Iys cham ashamd my wit is no quicker.  
Ich sayd it with in littell moze then for night,  
And now lyke a beast, cha forgot it quight.  
Ipe on age. In youth ich had euer such wit,  
That what soeuer Ich had to do, yit  
At thrist chad my Pater noster euer moze,  
Whan Ich sayd it not twise in the yeare befoze.

Of him that could not learne his Pater  
noster in English. 50.

A man of the countrey thriuen in Lent late,  
According to th' iniunction, his curate  
Bad him, the Pater noster in English to say,  
Ich can it not mayster (quoth hee) by my say.  
Say a piece of it (quoth he) though yee the rest mis,  
Ich can not one word of it (quoth hee) by Iis.  
And yet maister Alickar, by Gods sacrament,  
Cha tumbled about it, euer since the last Lent.  
And some of it ich had in the clensing weeke,  
But now, whan ich should say it, all is to seeke,  
Well (quoth the priest) if your wit be so far decayed,  
Say the Pater noster yee haue alway sayd.  
Say by the Masse (sware he) if you will haue all told,  
Cha so grated on the new, cha forgot th' olde.

Of the fist and the hart. 51.

One curst another hart for a blow in a sume,  
Curse not his hart (quoth one by) curse his fist.  
His hart (quoth hee) to myne eare did not presume,  
But his hart to myne eare did his fist assist,

Since

## The fourth hundred

Since eche lim must frame in feate, as the hart list:  
Whan the hart will'th any lim in any fault to fall,  
No man blame any man, to blame the hart for all.

Of this woord ynough. 52.

A mery man by his maister at meat set:  
We think'th (quoth his maister) thou canst no drinck get.  
Here is ynough, though there be none (said hee)  
Than art thou not dry. Yes so mote I thee,  
And sayne would drinke. How be thy wordes true than?  
Thus: This word ynough two wayes we may scan.  
Wh'one much ynough: to'ther litle ynough  
And here is litle ynough. His maister lough,  
Calling in his wife to discant vpon this:  
How sayest thou wife, our man in this case is  
Drye, and would drinke, and drinke nothing nie him.  
And yet proueth he drinke ynough by him.  
Since he (quoth she) proueth drinke ynough in store,  
More then ynough where wake. Hee getteth no more.

Of table play. 53.

Wife, I will no more play at tables with thee:  
When wee come to bearing, thou beguylest mee.  
In bearing of thy men, whyle thou hast any,  
Eche other cast, thou hearest a man to many.

The cocke and the hen. 54.

A cocke and his hen perching in the night,  
The cocke at his houre crowde lowd as hee might,  
The hen heauy of sleepe, prayd the cocke that he  
Would leaue off his crowing, but it would not be.  
The hen saw the cocke sticke to his tackling,  
In her treble voice shee fell so to cackling,  
That the cocke prayed her, her cackling to cease,  
And hee of his crowing would hold his peace:  
Pay churle (quoth shee) be sure, that will I not:  
And for thy learning henceforth marke this knot.  
When euer thou wouldest seem to ouer crow mee,  
Than will I surely ouer cackle thee.

Chap-

## of Epigrammes.

Cheapning of a face of furre. 55.

Into a skinner's shop, whyle his wife there wzought,  
In hast ran a Gentle man there to espy  
A fayre face of furre, which hee would haue bought.  
What furre (quoth shee) would your mayster shyp bie?  
Harlots wombes (quoth he) know ye any nie?  
Harlots wombe (soz soth) I haue none (quoth shee)  
But ye shall haue knaues shankes meete as can bee.

Buying of shooes. 56.

Whan I at the shoemakers shall shooes assay,  
If they bee too little, they will stretch (sayth hee)  
If they be too bigge, they will shrink straght way:  
Too long, too short, how narrow or wide they bee,  
All is onc matter as hee shap'th them to mee.  
For may hee once get his shooes on my fete,  
Without last or lingell his wordes make them meete.

A suspicion cleared. 57.

One to his frende kyndly,  
Gave monition frindly,  
That ill was reported  
By one that resorted  
To him whom (as they thought)  
Entised him to nought.  
He thanked him, and sayd,  
My frend bee not afraid.  
The hearing of that soyle  
Setteth me no whit to schole.  
I heare him, whan hee list.  
And follow him whan hee list.

Of spire. 58.

If there be any, as I hope there bee none,  
That would leese both his eyes, to leese his foe one,  
Than feare I, there be many as the world goth,  
That would leese one eye, to leese their foes both.

Of the letter H. 59.

H, is amongst letters in the crosse row,

## The fourth hundred

Foꝛ if thou finde him ether in thyne elbow,  
In thyne arme, oꝛ leg, in any degree,  
In thy hed, oꝛ teeth, in thy toe oꝛ knee,  
Into what place so euer I may pyke him,  
Where euer thou finde ache, thou shalt not like him.

Ill flying of idlenes. 60.

If flight from Idlenes may bee deemed,  
Mayn mean to vertue being fled warily:  
How mayst thou than thereby bee esteemed?  
Thou fleest that vice not meanly noꝛ barely,  
But mainly, scrupulously, and so charely,  
That in thee ere idlenes shall be spied,  
Thou wilt yet rather bee ill occupped.

A tounge and a clocke. 61.

Thy tounge should be a clock wise, had I Gods power,  
Foꝛ than should it stryke but once in one howre,  
Yet it might run (quoth she) and strike ere the tyme,  
And should that clock haue (as my tounge hath) a chime,  
I being Sexten, might see the clocke swyth sone,  
To stryke and chime twelue, two howres befoze none.

A hearer of a sermon. 62.

What bringst thou from the sermon Iacke: declare that,  
Foꝛsooth maister (quoth hee) your cloke and your hat,  
I can thee good thanke Iacke, foꝛ thou art yet sped,  
Of somewhat in thy hand, though nought to thy head.

A man without wit, strength and  
cunnyng. 63.

Thou art a wight to wonder at,  
Thy hed, foꝛ wit, she woth thee a wat.  
Thy body foꝛ strength she woth thee a gnaf.  
Thy voice foꝛ tune she woth thee a cat.  
Doo, say, oꝛ sing, in any what,  
Thou art a minion marmesat.

How to wish. 64.

How may I haue thee Will, whan I wish foꝛ thee?  
Wish not foꝛ me Iack, but whan thou mayst haue me,

Thys

## of Epigrammes.

This is a lesson Bill, proper and pleasaunt,  
For by these words this winning Jacke may amant,  
Though Jacke bee no neerer Bill then Jack was befoze,  
Yet Jacke is neerer his wit, by his, by ten scoze.

A doubtfull demaund of Choice. 65.

If thou must chouse Hodge, touching cuckoldry,  
Which wouldst thou chouse: to know thy selfe commonly  
To be taken for one, and take thy selfe none,  
Or to be taken for none, and take thy selfe one?  
The best or worst of these twayne (Hew) tell mee which,  
Claw where it doth smart, or tikle, where it doth itch:  
I know small difference herein, Hodge brother,  
And I (Hew) know as little of the tother.

An old widower and a yong mayde. 66.

A widower rich with riuelde face old,  
Wowing a fayre yong woman, his minde he tolde,  
Bosting what hee had, as lovers doe, that can,  
Wherein he bosted of a goodly yong man,  
A son of his owne, whom God had him sent,  
Of conditions and qualities excellent.  
In this hot wowing this old mans behauiour  
So far forth had won this yong womans fauour,  
That in short tale, whan his long tale was done,  
Shee prayed him goe home, and send her his son.

Gaping Oysters. 67.

On whom gape thyne Oysters so wide Differwise?  
Thyne Oysters gape on you sir, God saue your life,  
Wherefore gape they: Sir they gape for promotion.  
They hope to promote them you haue deuotion.  
Say (quoth hee) the perill were pernicious,  
To promote Oysters, that be ambitious.

The Iudge and the Iugler. 68.

To a Iustice a Iugler did complaine  
Of one that dispraysed his ligerdemayne.  
Whats thy name (sayd the Iustice) Dawson, said hee.  
Is thy father alque: Say, dead, sir pardie.

## The fourth hundred

Then thou shalt no more be Dauid son, a clere tale;  
Thou art Dauid thy selfe now in thy fathers place.

Of looking. 69.

To saue myne head, when I by ward cast myne eye,  
And loke not to my fete: to the ground fall I,  
When I loke downward to my feet, to take heed  
A tye salne from a house mak' th my head bléde.  
And loke I right forth, betwéen my feet and hed,  
Broken hed, breake necke falles, of both I am sped.  
I thinke it as good, by ought I can deuise,  
To be starke staring blinde, as thus to haue eyes.

Of constancie. 70.

Some say thou art inconstant, but I say nay,  
What though thy wit be wauering euery way?  
Whose wit lyke the winde hath bene wauering euery,  
And in vnsteddy wauering doth perseuer,  
A constant man I affirme him constantly,  
For hee is constant in inconstancie.

Of a face and a wit. 71.

In thy youth and age these properties are sprong,  
In youth thy face was old, in age thy wit is yong.

Of blowing. 72.

What wind can there blow, that doth not some man please?  
A fart in the blowing doth the blower ease.

To the flatterer. 73.

Thy flattering of mee, this followeth thereupon:  
Either thou art a soyle, or els I am one.  
Where flattery appeareth, at least: by wise mens schollé,  
The flatterer, or the flattered is a soyle.

Of contentation. 74.

Is not the poore man rich that is contented?  
Yes: rich by his contentation consented.  
Is not the rich man poore, that is not content?  
Yes: poore by lacke of contentation bere ment.  
Then richesse and pouerty in mens mindes lye.  
Yea: but wé may far soner learne (thinke I)

# of Epigrammes.

Let himke our selues rich, hauing nottichesse in althow  
 Than make our selues rich, hauing much richesse by

Of waiting 76

I would see a man wayte to his waysters winde,  
 As the weathercocke wayteth one the winde.  
 Blow it here or there, blow it lo worthe,  
 The wethercockes becke is still in the windes eye.

Offore knowledge 76

Foreknowledge of thinges that must fall  
 To man, I thinke it were not best.  
 The foreknown ill to man, would call  
 Forefelt græfe, of foreknown vnrest.  
 By foreknown good to man were selfe  
 Sweet sodayne ioy, which euermore  
 Comth whan ioyes come vnknowne before. A

The same impugned without chaunge of  
 woords, except fourthe

Foreknowledge of thinges that must fall  
 To man, I thinke it were the best.  
 The foreknowne ill to man, would call  
 Digestion, of foreknowne vnrest,  
 By foreknowne good to man, were selfe  
 Distemperate ioy, which euermore  
 Comth, whan ioyes come vnknowne before.

Mistaking an errand 77

Feasting a frend, the leaster (whose man did wayte)  
 Bad him at the last course, fetch the clouted conceite. (Done?)  
 What bringst thou here knaue (quoth he) what hast thou  
 I haue (quoth his man) brought here your clouted shone.  
 Clouted shone carterly knaue, what dost thou dreame?  
 Eate thou the clouted shone, fetch vs the clouted cream.

Of holding an lane. 78

Being holden in þe wgate, thou canst not bee  
 An Inholder, for thyne Innie holdeth thee.

A wiues defence of her beetill brow. 79.

Were I to wed agayne wiffe, I make a bow,

## The fourth hundred

**I would not wed a wiife with a beetill brow.**  
**And I (quoth she) rather would a husband wed**  
**With a beetel brow, then with a beetil bed.**

**The shrewd wiues tong. 80.**

**A dog dame ruleth in degree**  
**Above a diuell with thee:**  
**At lest so wer winder a dog lettth flee,**  
**Thy nose will stopped bee;**  
**But no deuils word may take decree**  
**To stop thy tong I see.**  
**Since thou apperst to be (quoth she)**  
**A dogged deuill to mee,**  
**To tame thy deuillish propertie,**  
**My tong shall still bee free.**

**A fool's tong. 81.**

**Upon a fool's prouocation,**  
**A wise man will not talke:**  
**But every light instigation**  
**May make a fool's tong walke.**

**Of glasse and lattise. 82.**

**Where glassiers and lattise makers worke in sight,**  
**This one difference in their shop seats wee find:**  
**Glasse keepeth out the winde, and lettth in the light,**  
**Lattise keepeth out the light and lettth in the wind.**  
**Of both sortes I wish, when I shall wish any,**  
**Lattise makers few, and glassiers many.**

**Two withers for two maner of**  
**mouthes. 83.**

**I wish thou hadst a little narrow mouth wise,**  
**Little and little to d'rop out wordes in stryfe.**  
**And I wish you sit a wide mouth for the nonce,**  
**To speake all that euer you shall speake at once.**

**Of dispraise. 84.**

**All men must be blynd and deafe ere thou praysse wilt:**  
**For no man seeth or hearth ought to praysse therin.**

## bo of Epigrammes.T

A discharge from hypocrisie. 85.

Thou art no byrd of hypocrisie byrde,  
For thou fleest all thinges, that might thew thee good.

Of the foole and the gentlemans nose. 86.

One gentleman hauing an other at meate,  
That guest hauing a nose deformed foule and great;  
The foole of that house, at this tyme standing by,  
Fell thus in hand with that nose sodaynly.

Pose autem, a greates nose as ever I saw:

His mayster was wroth, and cried hence with that dawe.

One sayd, talkt no more of great noses, yee foole,

Lest yee be talkt withall in the whipping schoule.

The foole warn'd of great noses no more to speake,

To mend that fault, this way these wordes did breake.

Sayd I, this is a foule great spittell nose:

By? Lady I lyed, it is a fayze little nose.

Will not that foole be had hence (quoth the master:)

Thou wilt foole (quoth one) be walkt with a waster

If thou speake of any nose great or small.

The foole at third warning, mynding to mend all,

Stept to the board agayne crying as he goes,

Before God and man, that man hath no nose.

The foole was feakit for this: but what of that?

The great fault here to note, hee amended nat:

Which is this: not the wise, but the foole yee see,

In cloking of one fault, maketh faultes two or thre.

A foole taken for wise. 87.

Wisedome and folly in thee as (men scan)

Is as it were a thing by it selfe foole:

Among fowles thou art taken a wise man,

And among wise men thou art known a foole.

Thinges to forbear. 88.

Displeasures that fume and fret

Good to forgive and forget.

All othes, what, when and where,

Better to beare, than to sweare.

Other

## The fourth hundred

Other mens liuinges all,  
As good forsteale as forstall,  
Not at bottoni but at bynke,  
Better forsee than forgethinke.

Of medlers. 18910  
To fede of any frutte at any feasty,  
Of all kyndes of medlers, meddle with the least.  
Meddle not with great medlers. If for no question,  
Medling with great medlers, maketh ill digestion.

Of dwelling. 18911  
Betwæne Ludgate and Newgate thou canst dwell neuer,  
For in Ludgate or Newgate thou must dwell euer.

Of the Milner and the Sexten. 91  
The Milner tollth corne, the Sexten tollth the bell,  
In which tolling, tollers thriue not a lyke well.  
Th'one toll' th with the clapper, th'other in the hopper.  
Th'one sanerth of siluer, th'other sounderth of copper.

Of bookes and cheese. 92  
Now two things in all things can seme onely one:  
Because two things so, must be one thing alone.  
Howbeit reading of bookes and eating of cheese,  
Now two things for some things, more lyke one, then these.  
The talent of one cheese in mouthes of ten men,  
Hath ten different tastes in iudgement most tymes when.  
Hæ sayth tis too salt, hæ sayth tis too frosh,  
Hæ sayth tis too hard, hæ sayth tis too nesh.  
It is too strong of the rennet, sayth hæ:  
It is sayth he, not strong ynough for mee.  
It is sayth an other, well as can bee.  
Now two of any ten in one can agree.  
And as they iudge of cheese, so iudge they of bookes,  
On lookers on which, who that narrowly lookes,  
May loke for this: Saith he, that booke is too longe:  
Tis too short, sayth hæ, Nay, sayth he, ye say wrong,  
Tis of meet length, and for fine phrase or faire style,  
The lyke that booke was not made a good while.

And

## of Epigrammes.

And in touching the truth inuincibly wrought:  
Tis all lyes, sayth another, the booke is nought,  
No booke, no chæse, be it good, be it bad,  
But prayse and dysprayse it hath, and hath had.

Of heads. 93.

Some heads haue taken two heads better then one:  
But ten heads without wit, I wene as good none.

The VVoodcocke and the Daw. 94.

A woodcocke and a Daw set vpon a playne,  
Both shewd comparison ech other to disdayne.  
Back (quoth y woodcock :) Straw for thee, quoth the Daw.  
Shall Woodcockes keepe dawes now in dreadfull awe?  
None awe (quoth the woodcock) but in behaviour  
We ought to reuerence woodcockes, by your fauour.  
For what cause (quoth the daw :) For your long bills?  
Pay (quoth the woodcocke) but Lords will by their wils  
Rather haue one woodcocke, then a thousand dawse.  
Woodcocks are meat, dawes are carren wey the clause.  
Indeede sir (sayd the daw) I must needs agree,  
Lords loue to eate you, and not to eate mee.  
Cause of dawes curtesies, so, of woodcocks this gather.  
We shall haue curtsy: For this I would rather  
Be a daw, and to woodcocke curtsy make:  
Then be a woodcocke, and of dawes curtsy take.  
I were double a daw, had I not leuer,  
Byrds should (in theyr byrding endeuer)  
Take by gins, and let me goe, when they get mee,  
Than set gins to get mee, for Lords to eate mee.

Of few woordes. 95.

Few woordes shew men wise, wise men doe deulfe,  
Which is oft times true, and oft other wise.  
In some case silence may as stilly stand  
With folly, as with wisdom, wisely scand:

VVotting and weening. 96.

Wotting and weening, were those two thinges one,  
Who could wot him selfe lyke thee? I wene none

£

Other-

# Epigrammes.

Otherwise.

I would geue the best sardel in my packe,  
To be as wise as thou wænst thou art, I like.  
And to be as wise : as I wot thou art,  
What would I geue to wæst thou : what : not a fart.

A much like matter. 97.

Tom, thou thinkst thy selfe wise, yea what of that, He w:  
Thou thinkst thy selfe wiser then I. Des Tom, tre w.  
It seemeth (sayd a third man) by this deuise,  
No maystry for fooles to wæne them selues wise.

Wisedome and folly. 98.

Thy wisedome and folly both, nay, no one  
Can be contained in volumes great or small:  
Thy wisedome being none, occupieth place none:  
Thy folly being all, occupieth place all.

Of lacke. 99.

One lacke of late in thee saw we,  
Which lackth not now, for this we see,  
Thou hast lackt lacke of honestie:  
But now that lacke lackth not in thee.

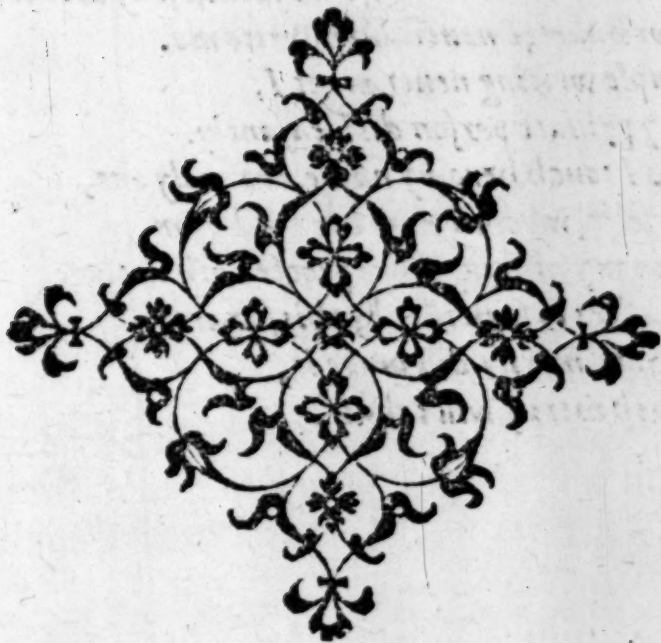
The Weathercocke, the reede, and the winde. 100.

The weathercocke and the reede comparing late  
Their seruise done to the winde, fel at debate.  
The winde (quoth the weathercocke) windeth no where,  
But straight bolt byright I stand wayting there.  
Forsooth sayd the reed, and where the wind is found,  
At euery blast I bowe downe to the ground.  
Surely (sayd the winde) the wayting of the tone,  
And curtsie of the tother I take both one.  
And none of both good but rather ill to mee:  
For when I oft in corners secrete would bee,  
Either the crooked curtsie of the reed,  
Or weathercocks waiting be wayth me with speede.  
As life is to mee in such seruing pretence  
Single negligence, as double diligence.  
The weathercocke and the reede being both blanchie,  
Ech told him selfe, much seruise hath small thanke.

FINIS.



THE  
FIFTH HUNDRED  
of Epigrammes, inuented and  
*made by Iohn Heywood.*



*At London*  
Imprinted by Felix Kingston.  
1598.

## TO THE READER

**W**ere it as perillous to deale cardes at playe,  
As it is quarrellous to deale bookes this day,  
One and forty men, among one and fiftie,  
Would flee one and thirty, to flee one vnrhristy.  
And yet cardes so delt should haue in reuealing,  
Foredeale of bookes in this hard tyme of dealing.  
Cardes bee tooted on but on the one syde:  
Bookes on both sydes: in all places por'd and pride.  
Not to content, but to contend, vpon spiall  
Of least title, that can come to tryall.  
If the best writer, to write be much afraide,  
More may I the woorst, by fearefull feare be staid.  
And were not this one thing, feare should stay mee so,  
That booke or ballet, I neuer durst write mo.  
In all my simple writing neuer ment I,  
To touch any priuate person displeasantly.  
Nor none do I touch here, by name, but onely one,  
Which is my selfe, whom I may bee bold vpon.  
This meant in my making, since prooffe doth declare,  
I pray you readers to scan this by this square.  
As I for myrth merily did make it,  
So you in mirth merely will take it.

THE

# THE TABLE.

Of weening and wotting.	1	Of a laundres.	29
Of a man of lawe and his clientes.	2	Of a cutter of purslane.	30
An aduise agaiſt mocking.	3	Of one that ſtandeth in his own conceite.	31
Of itching and ſmarting.	4	Of one that heard without cares.	32
Of a ſharpe tong.	5	Of an archers rouing.	33
Of a horſe.	6	Of peril to one by the number of three.	34
Of a butler and a horſe.	7	Of <i>Gloria Patri</i> .	35
Of braſſe.	8	Of a Diar.	36
Of a louses dwelling place.	9	Of a lugge.	37
Of a ſtrange glaſſe.	10	Of the three cuppes.	38
Of driuing and drawing.	11	Of braſſe and iron.	39
Of long futes.	12	Of lacke and Iohn.	40
Of lightnes	13	Of wreſtling.	41
Of a diſagreement.	14	Of pride.	42
Of cheapning of conies.	15	Of one hanged.	43
Of a wiſe hauing child,	16	Of a debter.	44
Of a bacheler and a mayde.	17	Of louing of a goole.	45
Of ſhort paiment.	18	Of harpe ſtringes.	46
Whence certaine things came firſt.	19	Of fortune.	47
Of furred and lined gownes.	20	Of choice.	48
Of a wine drawer.	21	Of a falſe bragge.	49
Short checkes betweene a man and his wife.	22	Of lying and true ſaying.	50
Of a woman deckt in two co- lours.	23	Of a daw pate.	51
Of vnſweet breath.	24	Of water and wine.	52
Of clipping and clenſing.	25	Betweene dogs & a deere.	53
Of a man and his wiues depar- ting.	26	Of twelue and one.	54
An accout of a mā's childrē.	27	Of verdingals,	55
Of a womā of Huntington.	28	Precepts of one to his wife.	56
		Of a man expert.	57
		Of deliuerance from ill.	58
		Of	

# The Table.

Of cutting of the herb time.	59	Of choise to be a wise man or a	
Of one fearing the swette.	60	foole.	81
Of one thinking on an other.	61	Of a knightes carterly collier.	82
Of one being at a point.	62	Of males and male horses.	83
Of Testons.	63	A man discommended.	84
Of red Testons.	64	Of running.	85
Of stamping.	65	Of polling.	86
Of Iohn long the carier.	66	Of plate lent foorth.	87
Of turning.	67	Of a man of law and his wife.	88
Of maister Carter.	68	Of pennes and pence.	89
Of going farre.	69	Of a womans thinne tounge.	90
How money is made lame.	70	Of drinking to a man.	91
Of an old wooer.	71	Of running at Tilt.	92
Of a yong wooer.	72	Of expence.	93
Of weaknes and strength.	73	Of fraying of babes.	94
Warning of pride.	74	Of reedes and okes.	95
Of patience.	75	Of buying a mortar.	96
Of pleasing.	76	Of a stepmother.	97
Of a handgunne and a hand.	77	Of a lyer.	98
Of brasse and siluer.	78	Of tinges and pinsons.	99
A difference betweene wife	79	Of Hey wood.	100
men and fooles.	80		
Of a pithy wit.			

FINIS.

## THE FIFTH HVNDRED of Epigrammes

Of weening and wotting. 1.

**W**ise mē in olde tyme would wāne them selues foles:  
Foles now in new tyme wil wēen them selues wise.  
Wāne wise, and wot wise, differ in wise scholes:  
To wāne them selues wise, when foles so deuise,  
As foolish as fruteles, is th'enterpryse.  
This case is thus adiudged in wisdoms schole:  
Who wēneth him selfe wise, wisdom wotteth him a fole.  
Made by Iohn Heywood, to these foles euerythone, (none.  
And made of Iohn Heywood, when hēe wēneth him selfe  
Of a man of law and his clientes. 2.

Twentie clientes to one man of lawe,  
For counsell in twenty matters did draw:  
Ech one praying at one instant to speeð,  
As all at once would haue speeðe to proceede.  
Frendes all (quoth the learned man) Ile speake with none,  
Till one barber haue shauen all, one by one.  
So a barber they went all together:  
And being shauen, they returnde agayne thither.  
Pee haue (quoth the lawier) taried long hence.  
Sir (quoth one) twenty could not be shauen sence  
Of one barber, for yee well vnderstande,  
One barber can haue but one shauing hand:  
For one lawier (quoth he) but one talking tong.  
Learne clientes this lesson of this lawier so long.  
Lyke as the barber, one after one nist shauē,  
So clientes of counsellours counsaile must haue.

An aduise ag inst mocking. 3.

Use to thy true frend no derision,  
If thy frend spieth it, he taketh it person.  
Though thy frend dissemble the sp all clēerly,  
Yet spied in a frend, it toucheth him neerly.

Elc

## A fifth hundred

Tell thy frend his fault, mocking him not,  
If hee thanke thee not, then is he a sot.

Of itching and smarting. 4.

Itching and smarting both touch vs at quicke,  
When we itche, we scratch, when we smart wee kicke.  
But in our kicking at our present smart,  
Let vs consider our former desart.

Of a sharpe tong. 5.

Wife, I perceiue thy tong was made at Edgeware.  
Pea sir, and yours made at Rayly, hard by thare.

Of a horse. 6.

A Tilt horse, or else a beere horse to bee,  
Which wouldst thou bee: a beere horse, I say to thee.  
When the horse is seene cheerefully to draw the beere,  
Hee is so praisd, that he may be proud to heare.  
At Tilt when the horse runnes as fast as he can,  
All crie well run, not to the horse, but to the man.  
And if the horse fall with the man ouerlade,  
Then cry they all, a vengeance on that laine Iade.

Of a butler and a horse. 7.

The butler and the beere horse both be like one.  
They draw beere both: that is truth to bide one.  
Both draw beere in deede, but yet they differ Tone:  
The butler draweth & drinketh beere, the horse drinketh none.

Of brasle. 8.

I perceiue well now that brasle is wahren proud,  
Because brasle with siluer so much is allowd.  
And being both ioynd, since the most by brasle stand,  
That maketh brasle bold, to stand on the upper hand.

Of a louses dwelling place. 9.

Where thou a louse and shouldst choose one dwelling place,  
Whether wouldst thou dwell, hauing choise in this case,  
In mens bigge breeches, or in womens thicke ruffes:  
I would bee, both for the places and stufes,  
In sommer with women, in winter with men.  
In sommer the womans necke is pleasant then,

## of Epigrammes.

In winter the mans breech is close and warme,  
 Large walkes for lice to walke warme without harme,  
 Galleries, gable endes, chambers, parlors, halles,  
 Cold frost to defend a dosen double walles.  
 Some seeld, some hangd, some dide, some paynted, some  
 Rentes of all sise, great and small rentes retaynd. (Staind,  
 And when by louse byting, the legge is itching,  
 The barres of mens breeches haue such strong itching,  
 Such bolstring, such boydzing, let men stare and stampe,  
 The louse is as safe there, as hee were in a campe.  
 In winter I say these breeches are alone.  
 But then in summer let the louse thence be gone,  
 For feare of a plague: if hee then thither get,  
 A thousand to one hee shall die of the swette.

Of a straunge glasse. 20.

Good God what a glasse to vie to is this?  
 See what an vnslightly sight here is.  
 Great promise, small performace.  
 Great countenaunce, small continuance.  
 Great winning, small sauing.  
 Great hoping, small hauing.  
 Great hyues, small honny.  
 Great purses, small monny.  
 Great gappes, small bushes.  
 Great speares, small pythes.  
 Great wine, small water.  
 Great wordes, small matter.  
 Great bottom, small bynke.  
 Great brewing, small bynke.  
 Great rent, small place.  
 Great space small grace.  
 Great wist, small shift.  
 Great gift, small thift.  
 Great watching, small catching.  
 Great patching, small matching.  
 Great bloud, small byuste.

## The fifth hundred

Great flowers, small fruite.  
Great woods, small okes.  
Great staues, small strokes.  
Great hennes, small egges.  
Great hols, small legges.  
Great study, small art.  
Great desyre, small desart.  
Great geuing, small taking.  
Great marring, small making.  
Great shippes, small sayling.  
Great losse, small auayling.  
Great marking, small mynding.  
Great seeking, small finding.  
Great lawing, small louing.  
Great styrring, small mouting.  
Great sowing, small growing.  
Great trowing, small knowing.  
I trow so great ill, and so smal good.  
In one glasse together neuer stood.

Of driuing and drawing. 11.

If thou must be for'th to take iourney quicke, (Dick:  
Whether wouldst thou be driuen forth, or drawne forth,  
I should bee driuen forth Iacke: as both appeere,  
Drawing and hanging draw vengeable neere.  
I thinke it lesse ill Iacke hauing choise in scope,  
To be driuen with the whyp, then drawne to the rope.

Of long sutes. 12.

Sutes hanging halfe a peare in Westminster hall:  
At Tyburne, halfe an houres hanging endeth all.

Of lighines. 13.

Nothing is lighter then a feather, Rytte,  
Des Climme: what light thing is that: thy light witte.

Of a disagreement. 14.

Ech one man welny fall'th out with an other,  
And lyke wise each thing disagreeeth with other.  
Pamelv malt and water, these two things are

## of Epigrammes.

So far salne a sunder by scozfull square,  
That no bzyer, bee he lusty or lithier,  
Dare couch malt and water in house together.  
But chiefly so wye water now beareth such sway,  
That swēt malt from bze whouse, water ozlueth away.

Of cheapning of conies. 15.

Iane then sellest swēt conies in this pultry shoppe:  
But none so swēt as thy selfe, swēt cony moppe.  
What is the pryce of thee: forsooth thee tolde,  
At what pryce so euer my selfe shall bee solde,  
Strange is the hearing, for ware or for mony,  
To heare a woodcocke cheapen a cony.

Of a wife hauing a childe. 16.

My wife hath a childe now at foure scoze and ten.  
At four scoze and ten yeares: nay frend, nay, what then:  
At four scoze and ten quarters of a yeare I meant.  
Meant yee so: and I meant yeares, by which extent  
Your wife might seeme your mother: but now I smell,  
You may seeme your wifes father wonderful well.

Of a bachiler and a maide. 17.

Is that bachiler a wmer to that mayde:  
The commons common so: tis commonly sayde.  
Where dwelleth that bachiler: wide a bow of byde wel.  
Where dwelleth that mayde: at broken wharfe, very wel.

Of short paiment. 18.

Thy debter wil pay thee shortly: shortly:  
Hee will make that shortly, a long lye dread I.

Whence certayne thinges came first. 19.

Whence come great breeches: from little Wittam.  
Whence come great ruffes: fro smal Bainsforth they came.  
Whence come these round berdīgals: from square thrist.  
Whence come deepe copped hattes: from shallow shift.  
Whence come braudered gardes: from the towne of euil.  
Whence come vncombd staring heads: from the deuil.  
Whence come these womens scarfs: from folly John.  
Whence come their glittering spangs: fro much wanton.

## The fifth hundred

Whence come perfum'd gloues : from curiositie.

Whence come fine trapt myopes : from superfluitie.

Whence come coznd crooked toes : fro short shapen shone.

Whence come wilde hie lookers : from midsomer mone.

Whence come sayze paynted faces : from paynters toles.

Whence come all these : from the vicar of saynt soles.

Of furred and lyned gownes. 20 (threeds,

Thicke furd gownes woꝛne in summer, she w bare woꝛne

Thinne lynde gownes woꝛne in winter, come from saint

Of a winedrawer. 21. (needes,

Drauer, the wine is euen with thee now I see:

Thou pearst the wine, and the wine pearseth thee.

Short checkes betweene a man and his wife. 22.

I am carefull to see thee carelesse, Will:

I am wofull to see thee wittles, Will.

I am anguist to see thee an ape, Will:

I am angry to see thee an asse, Will.

I am fretting to see thee flee from me, Will:

I am soꝛy to see thee seeke to me, Will.

I am madde to see thee mate thy husband, Will:

I am sad to see thee sklander thy wife, Will.

I am dumpish to see thee play the drabbe, Will:

I am knappish to see thee play the knane, Will.

Of a woman deckt in two colours. 23.

My hony Bessie, blacke and white doth set thee out neke.

Thy hayze whyte as pearle, thy teeth blacke as iette.

Of vnswet breath. 24.

Thyne vnswetly breath lackth salt, heale belsabub:

It hath tane too much wind in the poudring tubbe.

Thy breth Hodge, with salt is so sauery to smell,

That no seasoning lyckour, can season it well.

Of clipping and clesing. 25.

Not clipping your beardes, why clip you your nassles:

Not combing your heades, why toppe you your tailles:

These being superfluous thinges euerychone,

Combe, clippe, or clesse all: or clip or clesse none.

Of a

## of Epigrammes.

Of a man and his wiues departing. 26.

Wife, I will goe abrode, will yee take the payne?  
Wete: but when the deuill will yee come in agayne?  
Ask it thou me a deuill: nay then bee out of doubt,  
The deuill will come in, when the deuils dam goeth out.

An account of a mans children. 27.

Wife, of ten babes betwene vs by encrease growne,  
Thou sayest I haue but nyne. No moe of your owne.  
Of all thinges encreasing, as my conscience tythe,  
The Parson must needes haue the tenth for the tythe.

Of a woman of Huntington. 28.

Where dwelst thou sis? I dwell at Huntington now.  
Lyke so, for thou look'st lyke a new hunted Lowe.  
Where dwelst thou Sim: at Hammersmith dwell I.  
A meet soile for thee, for hammer head is hard by.

Of a laundres. 29.

A lyke laundres to thee neuer saw I.  
Thy clothes washt but once a weeke commonly.  
Thy selfe washt once in an houre vsually.  
And yet ech weekes ende doth this thus trie,  
Thy clothes euer wette, thy selfe euer drie.

Of a cutter of purslane. 30.

This herbe purslane thou cutst prettily I see:  
But to cut a purse in a lane, none lyke thee.

Of one standing in his own conceite. 31.

He standeth well in his own conceit, ech man tels.  
So had hee neede, for hee standeth in no mans els.

Of one that heard without eares. 32.

I see men heare though they eares haue none.  
Thou doest heare mee speake, thine eares being gone.

Of an archers rousing. 33.

What a shaft shotes hee with a rousing arrow?  
Still hee hits the marke, be it wide or narrow.  
Where shooteth this sharpe shooting archer, Will:  
Hee shooteth most at rogers on shooters hill,

## The fifth hundred

Of perill to one by the number of three. 34

In thy hand I see, thy fortune shall be such,  
That the number of three shall daunger thee much.  
Thre bedfellowes in thy bed shall displease thee,  
Thre lice in thy bum breech shall oft disguise thee.  
Thre cuppes ful at once shal oft disguise thee,  
Thre bearers of thee home shal oft dispyse thee,  
Thre drinckes, wine, ale, beere, shal ouerflow thee.  
Thre wrestlers in one signe shal ouerthrow thee.  
Thre wiues in thre yeares shal wondrously weare thee,  
Thre thee beares thole thre yeares, shal al to teare thee.  
But in thinges numbred by thee, aboue all these,  
Blesse the thre thousand tymes, from frame of thre tree.

Of gloria patri. 35.

Dicke I meruayle much, why in euery plat,  
Gloria patri standeth befoze Sic ut erat.  
Tom, Gloria patri is a gentleman:  
In pleasant speech, speake so sweetly no tunc can.  
Sicut erat is a churle so rude and plaine,  
That to beare him speake all degrees do disdayne.

Of a dyar. 36.

Is thy husband a dyar, woman: alacke,  
Had he no colour to dye thee on, but blacke,  
Dyeth he oft: yea, too oft when customers cal:  
But I would haue him one day dye once for al.  
Were hee gone, dyar would I neuer mo wed:  
Dyars bee euer dying, but neuer dead.

Of a Iugge. 37.

Pot him Iacke: pot him Iacke: nay pot him Iugge,  
To pot the drunkard, the Iugge is the dugg.

Of the thre cuppes. 38. (None.)

Whe's thyne Anne John: at thre cuppes in breadstreet  
At thre cuppes in breadstreet: wil let bzed alone.  
At thole thre cuppes when euer thou dines or suppes,  
Ere thou goe to bed, thou hast in al thy cuppes.

Of

## Of Epigrammes.

Of brasſe and Iron. 39.

Brasſe and old Iron, who brought thoſe two together?  
Brasſe thinketh ſcozne to ſee them brought ſo hither.  
Old Iron is ruſty and rotten to biew,  
Brasſe with ſiluer faire blanncht and poliſht new.

Otherwiſe.

Brasſe ſayd to old Iron with brasſe perking late,  
Backe ye cancred carle, ye be not my mate.  
Backe brasſe (quoth Iron) plainnes is moſt falow.  
I ſhe w as I am, and ſo doſt not thou.

Of lacke and Iohn. 40.

Lacke and Iohn in degree differ far brother.  
Lacke Daw is one, maſter Iohn Dawes is an other.

Of wreſtling. 41.

Where wee wreſtled by couples, we wreſtle alone:  
And ſhal til tyme our ſhackled breeches be gone.  
In ſtepping ſind ſtriding it is a wonder,  
How wee wreſtle to get our legges a ſunder.

Of pride. 42.

If thou wilt needes be proud, marke this freend myne:  
Of good deedes be not proud: they are not thynne.  
But when thou pleaſt the knaue in ill deedes growne,  
Be proude of thoſe ill deedes, they are thine owne.

Of one hanged. 43.

What fault had hee done that was hang'd yeſterday?  
Of any fault done by him I can nought ſay.  
Two or three twopeny tryſles were layd to him,  
But, his fayre gay hang'd houſe, man, did vndoe him,  
Here is tyt for tat, meaſure met very trim:  
Firſt he hangd his houſe, now hee hath hang'd him.

Of a dette. 44.

Doth your maſterſhip remember your dette to mee?  
Remember my dette: yea freend, I warrant thee:  
I remember it ſo, that though I ſay it,  
Ile neuer forget it, nor neuer pay it.

Of

# The fifth hundred

Of louing of a goose. 45.

An ould goose, or yong goose which louest thou better,  
A greene goose: for it is far the swetter.  
Loue both as thy selfe, for as prooue shewth rise,  
Thou art and hast been a goose, all thy life.

Otherwise.

Thou louest a goose too much: ware surfet else.  
I neuer saw goose yet, lyke thee, loue him selfe.

Of sharpe strings. 46.

Which string in all the harp wouldst thou still harpe on?  
Not the base, I wil be none vnderling John.  
Nor the standing tenor: for stiffe standing.  
Nor the treble: for feare of too hie hanging.  
Nor the counter tenor: for countring too long.  
Upon what harpe string then wouldst thou harpe thy song?  
Aboue al strings, when wee shal fal to harping,  
The harp string to harpe on, is the meane harp string.

Of fortune. 47.

Take thy fortune as it salt, some aduiseeth:  
But I would fayne take fortune as it riseth.

Of choise. 48.

Choice is good in most things, folke say, in which choise,  
For choise of one or two things, thou maist reioyce.  
For no man alpye lyke thee franck choise can haue,  
To play the knauish soles, or the foolish knaue.

Of a false bragge. 49.

I was neuer but an honest man.  
Put out that, but, and thou sayest truth than.

Of lying and true saying. 50.

Wise, the people are disposed al to lye:  
For thou art commended vniuersally.  
Nay sir: the people to tel truth are al bolde,  
For you are discommended of yong and olde.

Of a daw pate. 51.

Thou art a very daw pate, as euer I saw.  
Sir indeede the pate is chiefe part of a daw:

## of Epigrammes.

For when dawes shall appeare in any cosse,  
For all those dawes parts, their daw pates be most.

Of water and wine. 52.

Thou makst curtsy to wash handes with water of myne,  
Making no curtesy to wash thy mouth with my wine.  
But I pray thee make this change in this matter:  
More curtsy at my wine, and lesse at my water.

Betweene dogges and a deere. 53.

Set Malice asyde, sayd a Bucke to a grehound.  
Be ware of pride: sayd that dogge to that deere.  
Be patient in trouble, a hound sayd round,  
Loving aduise to this deere this did appeere,  
In which counsell geuen, to kill him they runnere,  
Which counsayle amounteth to this euery man seeth,  
Comfort him with their tongs; kill him with their teeth.

Of twelue and one. 54

It is twelue a clocke: sir tis more, well my one.  
Is one more then twelue: thats a reason alone.  
Sir when the day to after none doth amount,  
One is more then twelue, by our Sextens accounte.

Of verdingales. 55.

Alas more verdingales must lie in the street:  
To house then, no doze in the city made meete.  
Since at our narrow dozes they in can not winne,  
Sende them to Orford at broadgates to get in.

Precepts of a man to his wife. 56.

Stand still wife, I will:  
Be still wife, I nill:  
Now barke wife, I will:  
To warke wife, I nill.  
Proue mee wife, I will:  
Loue me wife, I nill.  
Now chat wife, I will:  
Leaue that wife, I nill:  
Kepe chayne wife, I will:  
Speake sayre wife, I nill.

Z

Of

# The fifth hundred

Of an expert man. 57.

Is he such an expert man : an expert man ?  
Put out that ex, and no man moze expert than.  
Of deliuerance from yll. 58.

Wylle, from all euill, when shalt thou deliuered bee :  
Sir, when I (sayd thee) shall be deliuered from thee.  
Of cutting of the herbe time. 59.

All tymes of the day till night from the pyrme,  
Thou gardner wilt not leaue cutting of tyme.  
Thou wilt neuer leaue cutting of tyme, I see,  
Tyll such tyme, as tyme, shall in tyme cut off thee.

Of one fearing the swette. 60.

Sweating sicknes so fearst thou beyond the marke,  
That winter or sommer thou neuer sweatst at warke.

Of one thinking on an other. 61.

When doth your mayster ship thinke on me : euer.  
When do you thinke vpon my matter : neuer.  
Wee yee remember, my matter ye forget :  
Remembzance and forgetfulnes, is wrong set.  
For I would wish you rather, if it might bee,  
To remember my matter and forget mee.

Of one being at a poynt. 62.

Is hee at a point with his creditors : yee.  
For hee is not worth a poynt, they all see.

Of testons. 63.

Testons be gon to Orford, God bee theiir speed :  
To study in Brasen nose, there to procede.

Of redde testons. 64.

These Testons looke red : how lyke you the same :  
Tis a token of grace : they blush for shame.

Of stamping. 65.

We stamp crabs, wee stamp testons : which stamping done :  
Wee stare vpon testons now beyond the Bone.  
Which stamping of testons, brought it nat some skill,  
Our staring on testons could iudge them but ill.  
But as the hot Sunne melteth snow away,

So

## of Epigrammes.

So shall hot fire melt colde testons, as folke say,  
Whe for testons leauing scolding and squaring:  
And on testons leauing stamping and staring.

Of Iohn long the carier. 66.

Of what length is Iohn Long the carier, What:  
A quarter of a yeare long. how prouest thou that:  
Thirtene weeks past he should haue brought me a wat:  
But yet long Iohn, Iohn Long: with that wat comth nat.  
Wherby I Iohn Short, am as short to compare,  
As Iohn Long by this length is long to declare.  
For as Iohn Long lurkth too long this wat to sette,  
So I Iohn Short leape too short this wat to get.

Of turning. 67.

Wilt thou vse turners craft still: yes by my trouth:  
Much thurst and much surety in turners craft growth.  
Halfe turne or whole turne, where turners be turning,  
Turning keepes turners from hanging and burning.

Of maister carter. 68.

Is that gentlemans name maister Carter: yee.  
How his name and conditions differ now see.  
So cunning, so comely, so curteous, so kinde,  
So gentle a gentleman in ech mans minde:  
That all men are stricken in pitifull wonder,  
To see mayster Carter and the cart asunder.

Of going farre. 69.

As hee goth far that neuer doth turne him backe,  
So goest thou farre wide: thou neuer turnst agayne.  
Where thou goest, or what thou doste, coe lucke, coe lacke,  
Thy selfe or thy matters sooth they goe amayne.  
To turne agayne no counsaile can thee strayne.  
Except thy will shall the w thy witte in the wane,  
Fynde meanes to take a house in Turne agayne lane.

How money is made lame. 70.

Money, with couetousnes thou dost rest so,  
That lacke of vse doth lame thee: thou canst not goe.  
With prodigality thou trudgest so fast,

## The fifth hundred

That excesse of too much exercise, doth lame thee at last :  
These two being lame lets of extremities,  
Where wouldst thou be letted to be from both thees :  
With liberality would I be the meane.  
With liberality : nay hee is gone cleane.

Of an olde wooer. 71.

Lady I loue you, in way you to wed :  
But myne age with your youth disagreeth so,  
That if I speake, I thinke not to be sped.  
Your age in your sute is no whit your foe  
To your yeares many, had yee many moe :  
Wee would wed the sooner by yeares showing playne,  
That I should the sooner be vnwed agayne.

Of a yong wooer. 72.

I brought thee late an olde rich widow to woo : (then do,  
Whom thou mightst haue had, but nought wouldst thou  
For nought canst thou do now : thirst and thou art od.  
For now lyeth thee speechles at mercy of God.  
For the mercy of God bring me now to her :  
I neuer saw meete tyme: till now, to woo her.

Of weaknes and strength. 73.

Weakenes and strength, there growst thou both in p[re]se,  
Thou art a weake man, and yet a strong theese.

Warning of pride. 74.

Beware of pryde, sayest thou to mee :  
Let pryde, say I, beware of thee.  
In euery place thou dost so watch him,  
That if pride sturre, thou wilt sure catch him,

Of patience. 75.

Be patient in trouble how can that be ?  
Since out of trouble nothing pleaseeth thee.

Of pleasynge. 76.

Be glad to please, yea bee glad to please, brother.  
But whom : please thy selfe, for thou please none other.

Of a handgun and a hand. 77.

Thou hast a good handgun : but whats thy hand ?

When

## of Epigrammes.

When thou shootest off, out of danger to stand,  
No standing more sure in any place or plat,  
Then to stand close to the marke thou shootst at:

Of brasse and syluer. 78.

Brasse hath been aloft with siluer set vp.  
Come downe brasse, and drinke on an ashen cup.

Of difference betweene wise men and fooles. 79.

Betweene wisemen and fooles, among things many,  
This one differeth: when both sortes get things any  
Which to their pleasures are pleasantly allowde,  
Of those things wenne, wise men are glad, fooles be proud.

Of a pithy witte. 80.

Good God, what a pithy wit hast thou, Dicke?  
The pith of thy wordes so deepe and so tricke,  
Thy wordes so pithily pearse to the quicke,  
With of no wordes agaynst thy wordes may kicke,  
No more then the pith of a gunstone may pricke,  
Agaynst the pithy pith of an elder sticke.

Of choice to be a wise man or a foole. 81.

A wise man or a foole: if thou must bee one,  
Which wouldst thou be in winter, John: a sole Ione,  
Where best men in winter sit next fire from cold,  
There stands the foole warm while all his tales be told.  
Which wouldst thou be in summer, when winter is gone:  
A foole, a foole, why: that why sheweth hereupon.  
In summer when states sit from fire in the coole,  
At that wordes end in coole ayre there standes the foole.  
Winter and summer, what time men must to worke,  
Which wouldst thou bee: a foole to looke on and lurke.  
All tymes of the yere for one thing or other,  
Better be a foole then a wise man brother.

Of a knightes carterly collar. 82.

I had this carter bring my collar of gold:  
And he bringeth me my horse collar, hold knave hold.  
Sir if I should speake my thought without fearing,  
This collar of both sheweth best for your wearing.

## The fifth hundred

Of males and male horses. 58.

Of all horses, a male horse would I not bee:  
Where he carst bare one male, now bear th he three.  
Those are one behind, and one on ech syde,  
The man who on the male horse doth ride,  
Weareth on ech legge, one male, for his sloppes are  
Ech one slop one male (kindly to declare.)  
Long, round, wyde, weighty as a male ech one.  
But all horses are now male horses everychone.  
For every one horse, beareth two males at least.  
Of male horse, and male men, frendes he's a feast.

A man discommended. 84.

Not once a yere ought seene in thee to allow.  
Not once a yere thy kneeto God dost thou bow.  
Not once a yere openest thou thy lippes to pray.  
Not once a yere shovest thou goodnes any way.  
Not once a yere geuest thou almes to the poore,  
Not once a yere dost thou repent thee therfore.  
But all times a yere thou wouldst all understand.  
Thou neuer dost repent, but when thou dost good.

Of running. 85.

In poste haste run hysson run, art thou here yit?  
Shall I run out of my breath: nay run out of thy wit.

Of polling. 86.

Our heades grow too long, God geue our barbers curles:  
Our barbers poll no heads, hur barbers poll purses.

Of plate lent soorth. 87.

Where is thy plate: lent out to a mariage.  
Whither: to saynt needes, to whom: to mayster gage.

Of a man of law, and his wife. 88.

You being a pleader at law excellent,  
Yet hath your wife brought you to an exigent.  
Pray her to let fall th' action at law now,

## of Epigrammes.

**D**; else, so God helpe me, thee will ouerlate you.

Of pennes and pence. 89.

**P**ennes and pence differ far in proportion.

**T**he penny flatte and rounde, the pen straight and long.

**A**nd yet for aydes, in case of extortion :

**P**ennes and pence are lyke in working of wrong.

Of a womans thinne tong. 90.

**I** neuer saw wise lyke thynne for this thing : Dicke,

**H**er tong wondrous thinne, and her speech wondrous thicke.

**T**om, I haue spent much in vain since thee was yong,

**T**o haue her thicke speech as thin as her tong.

**I**t is the tong of tonges : Dicke, for running rounde :

**I** take the tippe for siluer : by the shrill sounde.

**I**t bath Tom, a shaking sharpe sound in the eare,

**B**ut it is no siluer, would God it weare.

Of drinking to a nima. 91.

**I** drinke to thee John : nay thou drinkest from me Thone.

**W**hen thou drinkest to me, drinke for me thou leauest none.

Of running at Tilt. 92.

**W**ee apply the spigot, till tubbe stand a tilte.

**B**ea, run at spegot tilt, leaue the speare tilt thou wilt.

Of expence. 93.

**W**hat may he spend : ten pound a year he might spend.

**I**t more gadge : nay : no man will one peny lende

**U**pon it. it sold : nay, no man will buy it.

**W**hen he holdeth it : nay, he can not come nie it.

**W**hy soole : how may he spend ten pound by yeare than :

**I** sayd not he may, but he might spend it man.

**M**eaning, he might spend it, if he had it.

**D**; if hee had it : a spy the deuill mad it.

Of fraying of babes. 94.

**W**hen do mothers fray their babes most from dugges.

**W**hen

## The fifth hundred

When they put on blacke scarfes, & goe lyke beare bugges.

Of reedes and okes. 95.

Will you reedes at the windes will, still make lowe beckes:

Will you okes stand stiffe still, while winds break your neckes:

Will you reedes, lyke apes still, ducke and bow ech ioynt:

Will you okes, lyke asses, still stand stiffe at one point:

Will you reedes be still bending bowing bodics:

Will you okes be still stout stiffe necked nodies:

Will you reedes bee staggering still for bayne auayles:

Will you okes be sterne still, till your tops kisse your tayles:

Will you reedes shrinke still to all windes to wardly:

Will you okes swell still, at all windes fro wardly:

Will you reedes crouch still to bee the windes foot stools:

Will you okes cracke still, to bee the windes head soles:

Okes will do as wee haue done, so will wee reedes.

Wherein for our purpose marke what end procedes.

In ech one storme a thousand okes downe are blowne.

In a thousand stormes not one reede ouerthowne.

Of buying a mortar. 96.

That spice mortar to sell it, be you willing:

Pea mistres: whats the price: tenne shilling.

Ten shillings: friend, I am hither entiled

To buy a spice mortar, not a mortar spiled.

Of a stepmother. 97.

Thy fathers second wife, thy steppe mother,

For a stepmother ther's not such an other.

At three steps I saw her steppe, since she was wed,

From a stayre foote, straight vp to thy fathers bed.

Of a liar. 98.

Where doth Frances fabler now lye, Jane:

At signe of the whetstone in double tounge lane.

Hee lyeth by night: and by day dayly hee

Lieth downe right, in what place so euer hee bee.

That hee lieth still day and night, this thing doth try,

Hee neuer speaketh word, but it is a lie.

Of

# Epigrammes.

Of tongues and pinsons. 99.

One difference this is, on which our tongues may carpe,  
Betwene pinching pinsons, and taunting tongues sharpe.  
Where these two nippers nip any where or when, (men.  
Those pinsons nippe dead thinges, those tongues nip quicke

Of Heywood. 100.

Art thou Heywood with thy mad mery witt?  
Yea forsooth maister, that same is even hit.  
Art thou Heywood that applyeth mirth more then thysst?  
Yea sir, I take mery mirth a golden gift.  
Art thou Heywood that hath made many mad playes?  
Yea many playes, few good woorkes in all my dayes.  
Art thou Heywood that hath made men mery long?  
Yea: and will, if I be made mery among.  
Art thou Heywood that would be made mery now?  
Yea sir: help me to it now I beseech you.

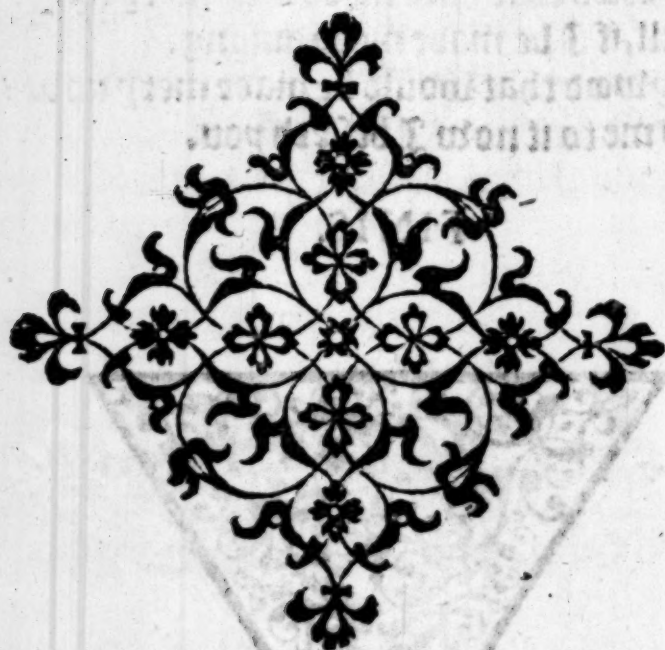
FINIS.



A 3



THE  
SIXTH HVNDRED  
of Epigrammes, inuented and  
*made by Iohn Heywood.*



*At London*  
Imprinted by Felix Kingston.  
1598.



## TO THE READER.



Readers, reader this thus: for Preface, Proface.  
Much good do it you, the poore repast heere.  
A hxt hundred dishes I bring in place,  
To make good welfare, nay to make good cheere.  
Fare is foode: cheere is mirth: since meate is deere,  
Not of meat, but of mirth, come yong come olde,  
Come who come will, here is open boushold.

FINIS.

Aa 3

THE



# THE TABLE.

<b>O</b> f rebellion.	1	To walke, talke, drinke, and sleepe.	29
<b>O</b> f tong, mouth, teeth, and wisdome.	2	<b>O</b> f a lanterne and a light.	30
<b>O</b> f siluer to be borrowed.	3	<b>O</b> a cry.	31
<b>O</b> f an vnkindly March.	4	<b>O</b> f a watermans rowing.	32
<b>O</b> f going to heauen and hell.	5	<b>O</b> f a tong and a wit.	33
<b>O</b> f the hie way and a maides face.	6	<b>O</b> f a Painter.	34
<b>O</b> f one that would be praised.	7	<b>O</b> f Peter and Poule.	35
<b>O</b> f looking.	8	<b>O</b> f losse of health and welth.	36
<b>O</b> f a hare on foote.	9	<b>O</b> f looking out.	37
<b>O</b> f Hob and Iohn.	10	<b>O</b> f chafing dishes.	38
<b>O</b> f seeking a daw.	11	<b>O</b> f hanging and standing.	39
<b>O</b> f saying grace.	12	<b>O</b> f a mans head and the pil- lory.	40
<b>O</b> f dette.	13	Praise of one.	41
<b>O</b> f stepping.	14	<b>O</b> f diures bandes.	42
<b>O</b> f writing a gentleman.	15	<b>O</b> f couenants. &c.	43
<b>O</b> f a wiues affection to her husbnde.	16	<b>O</b> f promise and paiment	44
<b>O</b> f a mans thriuing.	17	<b>O</b> f one that dare not steale.	45
<b>O</b> f learning the law.	18	<b>O</b> f the creation of the deuils damme.	46
<b>O</b> f good will and good deedes.	19	<b>O</b> f reward to a seruingman.	47
<b>O</b> f Newgate windowes.	20	Two properties of a seruant.	48
<b>O</b> f treading a shooc awry.	21	<b>O</b> f toughnes & tendernes.	49
<b>O</b> f a faire sow.	22	A question to a child.	50
<b>O</b> f praier.	23	<b>O</b> f seeking for a dwelling place.	51
<b>O</b> f cheese.	24	<b>O</b> f three soules.	52
<b>O</b> f a lease.	25	<b>O</b> f the assaying of a hat.	53
<b>O</b> f stockes.	26	<b>O</b> f buying a cote.	54
A taunt of a wife to her hus- band.	27	<b>O</b> f paring of nayles.	54
<b>O</b> f pride.	28	<b>O</b> f a mans head.	56
		<b>O</b> f	

# The Table

Of money in ones purse.	57.	Of a spare horse.	80
Of friendes and foes.	58.	Of a husband hangd.	81
Of defference in sundry things		Of horsedowne.	82
	59.	Of a cocke and a capon.	83
Of calling one flebergebet.	60	Of disdeigne.	84
Of crows breeding.	61.	Of Peter.	85
Of Powles.	62.	Of one in Newgate.	86
Of a crow keeper.	63	Of sauing of shooes.	87
Of Rape seede.	64	Of Hogstowne.	88
Of red roses.	65	Of Coleprophet.	89
Of peny ryall.	66	Of thinges vnlike.	90
Of Margeram.	67	Of the gentlenes of a wife.	91
Of Popy.	68	Of catching a flie.	92
Of time seede.	69	Of a horse wearing great bree-	
Of Rue.	70	ches.	93
Of Liuerwort.	71	Of reckning at a snot.	94
Of pineapple.	72	Of vse.	95
Of hartsease.	73	Of one asking for sheepe.	96
Of parsnep	74	Of walking and talking.	97
Of Annis seede.	75	Of seeing & feeling money	98
Of Lettise seede.	76	Of taking thinges wrong.	99
Good newes to a man.	77	Of Rattes taken for diuels in	
Of least and most mastery.	78	a mans sloppes.	100
Of a man and a clocke.	79		

FINIS.

# THE SIXTH HVNDRED of Epigrammes

Of rebellion. 1.



Gainst God I dayly offende by frailty:  
But against my Prince, or native countrie,  
With as much as bodkin when I rebell,  
The next day after hang me vp sayre and wel.  
The next day after: nay the next day before,  
With thou thy selfe hangd in that case euermore.  
Before thou hangst honestly vnworthily.  
After, thou hangst worthily vnhonestly.  
But ho, at our first dish in our mery feast,  
Why talke wee of hanging our mirth to moles?  
Bee our cheesc no better then our pottage is,  
Better fast then feast, at such feastes as is this.  
But being true to God, Quene, countrey and crown,  
We shall at all feastes, not hang vp, but sit downe.

Otherwise.

Wilt thou bee taken for a true English man?  
Yes: be true to God, thy Quene, and countrie than,  
Stand fast by thy cuntrey, who euer would win it,  
Better to stand fast by it, than hang fast in it.

Of tong, mouth teeth and wisdom. 2.

The tong is assignd of wordes to be softer:  
The mouth is assignd, to bee the tonges docter:  
The teeth are assignd to be the tonges porter:  
But wisdom is assignde to tye the tong shorter.

Of siluer to be borrowed. 3.

Hast thou any bowde syluer to lend me Ione?  
Nay: hast thou any broken syluer for me: none.  
Hast thou any clipt siluer? I had, but tis gone.  
Hast thou any crackt grotes: crackt grotes: nay not one.  
No syluer, bowde, broken, clipt, crackt, nor cut?  
Heres a frend for frendship, not worth a crackt nutt.

This

# Epigrammes.

Of an vnkindly March. 4.

This like March, as like as I am to March hare.  
March is not so like March friend: I would it were.  
Though shape of the March hare shew not in thee,  
Yet hast thou the March hares mad propertie.

Of going to Heauen and hell. 5.

Of heauen or of hell, which goe folkes fastest too:  
To hell soile to hell, goe far more fast they doe.  
The hie way to both lyeth thus, as clarkes tell,  
Up hill to heauenward, downhill to hell.

Of the high way, and a maides face. 6.

The more the high way is walkt, the fouler it is.  
Mayde, the high way and thy face are like in this.

Of one that would be praised. 7.

Wouldest thou be praised: ye: why? praise pleaseth me wel,  
Yea, but how doth desert of prayse please thee, tell.

Of looking. 8.

Looke upward to heauen my friend what, where lookest  
Sir, I was looking downward to hell for you. (thou:

Of a hare on foot. 9.

I heare by the houndes, the hare is on foote.  
Then must shee to horsebacke none other boote.  
Nothing doth more a hares hope of life quaille,  
Then doth a houndes nose nie a hares tayle.

Of Hob and Iohn. 10.

Horse and harnesse vp, on all handes: Hob and Iohn.  
Hob and Iohn: nay, Lob and Iohn: would now be gon,  
But til your Prince stirre you to harnesse to start:  
Harnesse you your horse, and get you to the cart.

Of seeking a daw. 11.

I haue sought farre to fynd a daw: why thou esse,  
When thou wouldst quickly fynd a daw, seeke thy selfe.  
What is Domine daw in English to say:  
No moe daws: thou daw, art daws enow for this day.

Of saying grace. 12.

To say grace faire, and to say grace oft, Iohn:

From

# The fifth hundred

From Gracechurch to Grantam, thy lyke ther's none.  
At breakfast, at dinner, at supper at all.  
At sitting, at rising, haue grace wee shall.  
Ther's no man alyue, in house, street or field,  
That sayth grace so oft, and the wth grace so seeld.

Of dette.

13.

What difference in true dette, and blew det to rate?  
Difference as in distance Ludgate, and Newgate.

Of stepping.

14.

In stepping one fote back, stepping fozward twayne,  
My steps so kept are not kept in vaine.  
If one backstept, be as much as fozesteps thre,  
By your stout stepping your winning let vs see.  
Where wide striding stepping gets no gain ought wozth  
As good to stand stone still, as step one step fozth.

Of writing a gentleman.

15.

Thou writst thy selfe gentleman in one worde, brother.  
But gentle is one word, and man is another.

Of a wiues affection to her husband.

16.

I weene ther's no wife like the wife of thine.  
Thy body being hers, yet doth shee encline,  
Fairest, or foulest, whome fancy doth prefer,  
To take whome thou list, so thou touch no other.

Of a mans thrift.

17.

Lord what thyrist aryseth in thy behalfe?  
Thy sow great with pigge, thy cow great with calfe?  
Thy ewe great with lambe: thy bitch great with whelp?  
Thy cat great with kitte: and moze encrease to helpe,  
Thy wife great with child: and to shew thy thyrist fool,  
Thy mare great with fole, and thy selfe great with foole.

Of learning the law.

18.

Thou wilt learne the law, where ener thou bee.  
Lyncolnes In, or Lincolne towne, both one to thee.

Of good will and deedes.

19.

Is good will the best part of a frend: nay nay, nay?  
Beggars with Lordes so, foz frendship compare may.

God

## of Epigrammes.

Good breddes by god will had, differ there brother.  
A pcedding pꝛicke is one, a milpost is an other.

Of Newgate windowes. 20.

All Newgate windowes bay windowes they bee:  
All lookers out there stand at bay wee see.

Of treading a shoe awrye. 21.

My wife doth ever treade her shoe awry.  
Inward, or outward: nay, all outwardly:  
Shée treadeth so outward, that if shée out win,  
Shée will by her will, neuer tread softe within.

Of a faire sowe. 22.

I neuer sawe a fairer sowe in my life.  
A fir, thy sowe is euen as sayre as thy wife.

Of prayer. 23.

Some pray familorum familiarum.  
Some say, that is solozum, solarum.

Of cheese. 24.

I neuer sawe Banbery cheese thicke enough:  
But I haue oft seen Cesser cheese quicke enough.

Of a lease. 25.

Thy lease of fresh wharfe, bindeth thee there to dwell:  
Which thou hast forfeited, as thy neighbours tell:  
These foure yeares at fresh wharfe as folke consider,  
Thou hast not been fresh, full foure houres togider.

Of stockes. 26.

Thy vpper stockes bee they stufte with silke or flocks,  
Neuer become thee like a nether paire of stockes.

A taunt of a wife to her husband. 27.

Wife, I wene thou art dzonke or Lunatike.  
Nay husband: women are neuer moone sicke.  
Come that conjunction in time, late, or soone,  
Wee say (not the woman) the man in the moone,

Of pride. 28.

He on pride when men goe nakte: nakte or clothed,  
Pride is in all men a thing to bee lothed.  
But yet may yee see, though it doe ill accorde,

## A sixth hundred

Some nakte begger as proude, as some clothed lord,  
To walke, talke, drinke or sleepe. 29.

Talke groundly,  
Talke profoundly,  
Drinke roundly,  
Sleepe soundly.

Of a lanthorne and light. 30.

A Lanthorne and light made : manerly saide.  
But which to be light : the Lanthorne, or the made.

Of a crie. 31.

Thou lovest a marke in issues, criers crie.  
Crie not so for me crier, and marke this, why.  
I would rather geue thee a gowne of Tissew,  
Then be in dread to leese my marke in isle w.

Of a watermans rowing. 32.

Thy fares ouer the water thou shouldst row them,  
But vnder the water thou doest bestowe them.

Of toung and witte. 33.

Thou hast a swift running toung : how be it,  
Thy toung is nothing so quicke as thy wit.  
Thou art when wit and toung in running contend,  
At thy wits end, ere thou bee at the tales end:

Of a painter. 34.

Thou art the painter of painters, marke who shall,  
In making and setting colours aboue all,  
No painter, painting within Englands bounds,  
Can set so faire colours vpon so fowle grounds.

Of Peter and Poll. 35.

I dwell from the citie in suburbs at rowles :  
I pray to saint Peter to bring mee nere Bowles.  
Alas, thou praest all in vaine, poore seely soule :  
Peter will set no hand, to bring thee to Bowls.

Of losse of health and welth. 36.

How lost you your helth :  
That glottony felth.  
How lost you your welth :

That

## of Epigrammes.

That lost I by felth.

Who was your wealths winger :

By thombe and my finger.

Of looking out. 37.

Stand in and loke out : hang out and loke not out :

Newgate and Tiburne, doe bring both these about,

Of chafyng dishes. 38.

Wife, all thy dishes be chaffyng dishes platt :

For thou chafest at sight of euery dish thou hast.

Of hanging and standing. 39.

Whether wilt thou hang vp with ropes of onions :

Or stily stand vp, with roperipe minions :

Forsooth, both, for number and stuffe truely cast,

As good hang with the first, as stand with the last.

Of a mans head and the Pillory. 40.

Vpon the Pillory, your wo:shipfull hed,

Vnto the pillory doth wo:ship far spred.

Which wo:ship the pillory requiteth ill now,

For as you wo:ship it, so it shameth you.

A praise of one. 41.

See how some aboue some other, praises win,

I praise thee for one thing aboue all thy kin.

They, without teaching could neuer practise ought,

Thou canst play the knaue, and neuer was taught.

Of diuers bandes. 42.

All kindes of bands to be bound in being scande,

Headband, smockeband, flailband, houseband, or husbände,

Which shall binde thee : not the last on sea nor land.

Before husbands bands, in devils bands I will stand.

Of couenantes. &c. 43.

Many posses without apposition.

Many couenants without good condition.

Many promises without good payment.

Many arbitrements without good dayment.

Of promise and paiment. 44.

Pay I trust that he promised :

## A sixth hundred

**Yea** : scantly to bee performed.

**Promist** he thise ere he once pay :

**Sometimes** he doth : but not alway.

**Some thinges** hee promist to pay euer.

**Which thinges** so promise hee payeth neuer.

Of one that dare not steale. 45.

**Thou** borrowest and thou begst, but when wilt thou steale :

**Neuer** : for to bee hanged fir I haue no zeale.

**Thou** wouldst steale if thou durste : yea but I dare not,

**Well** for thy hanging, in this world care not.

**And** in the world to come, as well thou shalt speede

**For** good will to steale, as thou hadst stolne in deede.

Of the creation of the deuils dam. 46.

**When** was the deuils dam create, th'olde withered lade :

**The** next leape pere after that wedding was first made.

**In** an ill time, when the deuill will that deuill die :

**At** that peres end, that endth wedding finally.

Of reward to a seruing man. 47.

**Waite** well : thy maister will do for thee I wis :

**Canst** thou spee nothing to aske of him : yes :

**But** when I aske, I can not haue that I craue :

**No** : aske him blissing : and that shalt thou surely haue.

Two properties of a seruant. 48.

**Who** so that hath a good seruant, keepe him well.

**Well** must I keepe thee then by this that I tell.

**Singular** in many thinges : in this aboue all,

**To** take thy wages great, and make thy seruice small.

Of toughnes and tendernes. 49.

**For** toughnes and tendernes both in one man scene,

**One** like your masterhip few or none hath been.

**Aske** ought of yee : then are yee so tart and tough,

**That** your taunts wold touch a horse hart most rough.

**Giue** ought to yee : thus tender and meeke are you, (bofo.)

**Teares** like Tares from your eyes, your knees to grounde

A question to a childe. 50.

**Who** is thy father childe, askt his mothers husband :

Aske.

## of Epigrammes.

Aske my mother (quoth hee) that to vnderstand.  
The boy dallieth with you sir: for verily  
Hee knoweth who is his father as well as I.  
The man, of this childes wit, was wrapt in such ioy,  
That he knew not what he might make of the boy.

Seeking for a dwelling place. 51.

Still thou seekest for a quiet dwelling place:  
What place for quietnes hast thou now in chase:  
London bridge. Thats ill for thee for the water.  
Queene hyth. thats more ill for an other mater.  
Smarts key. thats most ill for feare of smarting smart.  
Carter lane. nay, nay, that soundth all on the cart.  
Powl scheine. nay in no wise dwell not nere the chaine.  
Wood streete. why wilt thou be wood yet once againe.  
Bread street. thats too drie, by drought thou shalt be dead.  
Philpot lane. that breedth moist humours in the head.  
Siluer street: Copper smiths in siluer street: fie.  
Newgate street. ware that man, newgate is hard bie.  
Foster lane: thou wilt as soone be tide fast, as fast.  
Crooked lane: nay crooke no more, be streight at last.  
Creede lane: they fall out there, brother against brother.  
Aue mary lane: thats as ill as the tother.  
Water noster row: Water noster row:  
Agreede: thats the quietest place that I know.

Of three soules 52.

Thou hast three soules in charge: thy bodie soule one,  
Thy feete soules twaine: but let thy feete soules alone:  
Discharge thy body soule: and thy feete soules, poore elues  
They shall pay their owne fees & discharge themselves.

Of one saying of a hat. 53.

Sayed he that hat on his hed: nay: chaunce so led  
That by that time the hat came, he had no hed.

Of buying a coate 54.

I must buse a new coate for shame.  
To get shame: nay t'auoide the same,  
T'auoide shame, thou must desire it,

## A sixth hundred

**But ten new coates will not hire it.**

**Of paring of nailes. 55.**

**Waire my nailes wife : nay man, if your nailes falle,**

**Where can ye finde fréendes to scrat your scabbe taile :**

**Ware thine owne nailes then : for as they be led,**

**They pꝛoue fréendly fréends in scratting my bed.**

**That may bee : but as those woꝛdes are sone spoken,**

**So euen as sone is a scald head broken.**

**Of a mans head. 56.**

**Thy head is great, and yet seemeth that head but thin :**

**Without haire without, and without wit within.**

**Of money in ones purse. 57.**

**He hath in his purse soꝛtie oꝛ fiftie pound.**

**Put n. to or and marke then how that doth sound.**

**Of freendes and foes. 58.**

**The deuill shall haue fréends : and as god reason goes,**

**That the deuill shall haue frends : as god shall haue foes.**

**Of difference in sundrie thinges. 59.**

**Small difference betwéne receiuing and taking**

**Great difference betwéne marring and making.**

**Small difference betwéne sighing and sobbing :**

**Great difference betwéne bassyng and bobbing.**

**Small difference betwéne faire lookes and faire woꝛds :**

**Great difference betwéne blunt woꝛdes & sharpe woꝛds :**

**Small difference betwéne talking and telling :**

**Great difference betwéne smarting and smelling.**

**Small difference betwéne true loue and trusting,**

**Great difference betwéne rubbing and rusting.**

**Small difference betwéne laweing and snoweing :**

**Great difference betwéne laughing and loweing.**

**Small difference betwéne waste ware and wéedes :**

**Great difference betwéne good woꝛds and good déedes.**

**Small difference betwéne closenes and concealing :**

**Great difference betwéne geuing and stealing.**

**Of calling one flebergibet. 60.**

**Thou flebergibet : flebergibet, thou wꝛetch :**

**Wotst**

## of Epigrammes.

Wottst thou wherto last part of that word doth stretch:  
Leaue that word or ile baste thee with a libet:  
Of all wordes I hate wordes that end with gibet.

Of crows breeding. 61.

I would wishe some good prouision to prouide,  
That crows should neuer breede by the hie wales side.  
They so mistrust euery man to steale their burdes,  
That no man can escape their opprobrious wurdes.  
No man passeth by, what soeuer hee bee,  
But those crows beknaue him to the ninth degree.  
Should the crows wordes stand when herages and ranes:  
We should haue in England fortie thousand knaues.

Of Powles. 72.

Thankes to God and good people, Powles goeth vp well:  
Powles goeth vp: but when goeth powling downe, that tel.

Of a crowe keeper. 63.

There bee many called crowe keepers: but in deede  
Ther's no crowe keeper but thou. in time of seede,  
Where other keepe crows out, like steruelinges forlorne,  
To keepe crows in plight, thou keepest crows in y<sup>e</sup> cozne.

Of Rape seede. 64.

Hast thou any Rapeseede: yea: if you to rape fruit fall,  
Here is Rapeseede: but ther's hempseede mixt withall.

Of red Roses. 65.

What thinke yee worth one bushell of red roses:  
More worth then are two bushels of red noses.

Of penirypall. 66.

I seeke Penirypall: haue yee any:  
Seeke further: I haue neither rypall nor pemy.

Of Margeram. 67.

Hast any Margeramigentill: yea in deede.  
But it is some what mingled with Pettlesseede.

Of Poppie. 68.

Let's see Poppy seede: my Poppy seede is gone:  
But for your ground, I haue puppy seede alone.

Of Turke

## A sixth hundred

Of time seede. 69

Haue ye any Time seede: Time seede, ye be rood:  
But it is so mistimide, that it bringth no time good.

Of Rue. 70.

I would haue a groatesworth of your seede of rue.  
Ye shall haue Rew seede inough, both olde and new.

Lyuerwort. 71.

What lacke you sir: Lyuerwort seede I come to craue.  
Lyuerwort I haue none: but Lipwort seede I haue.

Of pine apple. 72.

Hast thou any grasses of the pine apple tree:  
Pea: pining grasses, great growers as can bee.

Of hartes ease. 73.

Haue ye any hartes ease seede: pea for God, I.  
But what other ware with hartes ease will ye bie:  
None: then haue I no hartes ease for you brother:  
We seede sellers must sell seedes on with an other.  
To bie hartes ease seede of mee, that no man shall,  
Except he bie some seedes of ars smart withall.

Of Parsnip seede. 74.

Here is Parsnip seede that will nip you as nere,  
As yee were nipt with any Parsnip this yere.

Of Annisse seede. 75.

This Annisse seede is browne: but to occupie,  
Browne Annys as swete, as white Annys like I.

Of lettis seede. 76.

I would bie lettis seede for my garden I hone.  
Lettis seede: for sooth good matter I haue none.  
But put out is, and these seedes ile auow,  
Best seedes in England for your garden and you.

Of good newes to a man. 77.

What newes: good newes for thee as wit can scan:  
We haue newes that thou art an honest man.  
These newes coming euen now thus fresh and new,  
All men take for good: no man takth for trew.

Of salt

## of Epigrammes.

Of least and most mastery. 78.

What is the least mastery thou canst denie :  
Least mastery is a soile to weene him selfe wise.  
What is the most mastery that thy wit spies :  
The most mastery is, to make a soile wise.

Of a man and a clocke. 79.

Men take man of earthly thinges most excellent :  
But in one thing thou seem'st vnder that extent.  
A clocke after none aboute thee I auow :  
A clocke can goe alone then : so canst not thou.

Of a spare horse. 80.

Hast thou any spare horse to lend me one :  
A spare horse : ther's one : take him and be gone.  
Saddled and bridled he was, and with that,  
As the man leapt vp, the horse fell downe flat.  
He fell without helpe : but then vp to get,  
Foue men were to se we him on foote to set.  
A spare horse (quoth he) the deuill may spare him :  
He that shall occupy him must bare him.  
With this spare horse will not serue thee, brother,  
Yet of my spare horses her's an other.  
Up leapt the man, hens ran the horse amaine :  
In ten miles gallopping he turn'd not againe.  
For iudgement in spare horse, let this be compar'de :  
Run euer, run neuer which may best be spar'de :

Of a husband hangd. 81.

Is thy husband hang'd : he was, but he is nat :  
In spight of his foes I found friends to ease that.  
For ere my deere hart had hang'd fully honrest waine,  
I gat his pardon and cut him downe againe.

Of horsadowne. 82.

Hiredst thou not this horse at Horsadowne : ycs.  
Where is Horsadowne : that maist thou learne by this :  
In hie way, lowe way, faire way, foule wayfeild, towne,  
Where so euer this horse is, there is Horsadowne.

Cc

Of a

## A fixth hundred

Of a Cocke and a Capon. 83.

A braue capon by a brag cocke late being,  
The proude cocke thinking scozne, the same so séeing,  
Saide to the capon: what, thou barren bastarde,  
Perk' st thou with me here as I were a haskarde?  
Where I, comely combed crowing, cocking cocke,  
Am husband or father to all this whole focke.  
What (quoth the capon) thou lewde and lecherous wretch:  
These chickens all for thine bendst thou this brag to stretch:  
As though there were but one treading cocke alone,  
Yes cocke yes: there be moe treading cockes then one.  
But sins thou thus proudly dost make this auant,  
To repressse thy pride, take this tale for a taunt.  
I haue of mine owne: I treading hennes neuer,  
As many chickens as thou, treading thy hennes euer.  
This strake the cocke in a deepe dumpe, dull and dead:  
Hauing a still tounge hee had a busy head.  
Two dayes after this, hee trode not nor fed not,  
His combe soze cut: but thanks to God it bled not.

Of disdeigne. 84.

Itt maistray to disdeigne things by enuies schole:  
Pay, nay, no moze maistray then to be a fole.

Of Peter. 85.

Peter the proude, and Peter the poze: in which,  
Poze Peter oft as proude, as Peter the rich.

Of one, in Newgate. 86.

Art thou in Newgate to stande to thy tackling?  
Pay: I am in Newgate to stand to my shackling.

Of sauing of shooes. 87.

Thou wearest (to weare thy wit and th: ist together)  
Moyles of beluet to sue thy shooes of lether  
Oft haue wee saene moylen men ride vpon asses:

But

## of Epigrammes.

But to see asses goe on moyles, that passēs.

Of Hogstowne. 88.

The head man in Hogstowne, hogherd is exprest:  
Where hogs bēe partitioners, hogherds must bēe best.  
Yet hogs head in Hogstowne is no John a droyne,  
Pigs dare not quich there, if hogs head hang the groyne.

Of Coleprophet 89.

Thy prophesie popsonly to the pꝛicke goth:  
Coleprophet and cole popson thou art both.

Of things vnlike. 90.

Like will to like men say: but not alway so:  
Contrary to contrary oftinies doth go.  
When folke bēe most open, their low parts moste lose,  
Then goe they to stoles that bēe made most close.

Of the gentlenesse of a wife. 91.

Thy wife is as gentle as a falcon: trew.  
And namely in this kinde of gentlenes: Hew.  
Being not hungry, lewze falcons when yēe list,  
They will checke oft, but neuer come to the fist.

Of catching a flie. 92.

A boy on his booke clapt hand to catch a flie:  
Hast Sir, cride his maister: nay God wot I.  
Then thou shalt drinke: maister I haue hit I thinke.  
If thou haue her sayd the maister, thou shalt drinke.  
To furious maisters, what helph saye speeches:  
Flies caught or not caught, by goboles breeches.

Of a horse wearing great breeches. 83.

My horse to weare great breeches is now assynde:  
Why: to keepe him from enterferring behinde.

## A fixth hundred

Of reckning at a shotte. 94.

Come be a reckning bypon this pot filling:  
What haue we to pay in all: ten shilling.  
What comth our meate to: foure shillings by and do tene.  
What's drinke: six shillings; that's to say a french crowne.  
Why: haue we dronk more then we haue eaten, knaue:  
Yea, as many other men, many times haue.  
Looke where so euer malte is aboue wheate,  
There in shotte euer drinke is aboue meat.

Of vse. 95.

Else maketh maistray, this hath been said alway:  
But all is not alway, as all men do say:  
In Aprill the Cooow can sing her song by rote,  
In Iune of tune shee can not sing a note.  
At first, Cooow, Cooow, sing still can she doe,  
At last kooke, kooke, kooke: six kooke to one koe.

Of one asking for sheepe. 96

Came there any sheepe this way, you sheepish maides: nay:  
But euen as you came: there came a calfe this way.

Of walking and talking. 97.

Walke thou narrowly, walke thou neerely:  
Walke as thy walke may end cheerely.  
Talke thou basely, talke thou boldely:  
In all thy talke, talke thou coldely.  
Walke thou wetly, walke thou drily:  
In thy walke, walke not too hily.  
Talke thou merily, talke thou sadly:  
Talke as thy talke may take end gladly.  
Walke thou dailly, walke thou weekely:  
In all thy walke, walke thou meekely.  
Talke thou softly, talke thou loudly:  
In all thy talke, talke not proudly.  
Walke thou firstly, walke thou lastly:

Walke

## of Epigrammes.

**Walke in the walke that standeth fastly.**

**Talke o2 walke oldly o2 newly:**

**Talke and walke plainly and trewly.**

Of seeyng and feeling money. 98.

**Lacking spectacles, canst thou see money, John:**

**Pea: but hauing spectacles I can see none.**

Of taking things wrong. 99.

**Perceiued and taken things right, thou hast long:**

**But for one thing in thee long since taken wrong.**

**Thy credite is coucht, and thou thereby the worse.**

**What thing saist thou haue I taken wrong: a purse?**

Of a number of rattes mistaken for deuils  
in a mans sloppes. 100.

**A big breecht man fearing a diere peere to cum,**

**Bestowde in his breech a cheese, hard by his bum.**

**And leauing off those hose for dayes two o2 thre,**

**Rattes two o2 thre crept into that breech they bee:**

**Pointing them selues of that cheese to be keepers,**

**In which ware watch bee sure they were no sleepers.**

**No wight riding men from Sand wich to Sarum,**

**Could win that cheese from them without alarum.**

**At thre dayes end this man putting these hose on,**

**Hauing tide his points, the rattes began anon**

**To start and to stir that breech round about,**

**To seeke and finde some way, what way to get out.**

**But that breech was bolstred so with such broade bars,**

**Such cranks, such cony holes, such cuts and such stars,**

**With ward, within ward, that the rattes were as fast,**

**As though they with theeues in Pelwgate had been cast.**

**But this man in his breech feeling such sumbling,**

**Such rolling, such rumbling, ioysting and sumbling,**

**He was there with stricken in a frantike feare.**

**Thinking sure to himselfe that some sprites were there.**

## of Epigrammes.

He ran out, he cride out, without cloate or cloke,  
Those rats in those ragges whynde like pigs in a poke.  
A coniurer, cride hee, in all haste I beseech,  
To coniure the deuill: the deuill is in my breech,  
Running and turning in and out as hee flung,  
One of the rattes by the rybbes hee so wryng,  
That the rat in rage to his buttocks gat her,  
Shee set in her teeth, his eyes ran a water.  
Shee bote, hee cried, dogs barkt, the people sholuted,  
Hornes blew, bells rung, the deuill dreading and douted  
To be in his breech to bying him streight to hell.  
The woe and wonder whereof, too much to tell.  
At last to see what bugs in his breech fraide him,  
Foure or five manfull men, manfully staid him.  
The rats hopping out at his hose putting off,  
All this sad matter, turnd to mery scoff.  
When he saw these rats by this these brought this fear,  
Retoyling the scape he solemnely did swear,  
That in his breech shuld come no cheese after that,  
Except in his breech he were sure of a rat.

FINIS.



AN  
EPILOGVE OR CONCLVSI-  
ON OF THIS WORKE:

BY  
Tho. Newton.

**L**OE, here is scene the fruite that growes by painfull quill and braine:  
How after date of mortall dayes a man remines againe.  
This Author Heywood dead and gone, and shrinde in tombe of clay,  
Before his death by penned workes did carefully assay  
To builde himselfe a lasting Tombe, not made of stone and tyme,  
But better farre, and richer too, triumphing ouer Tyme.  
Whereby hee dead, yet liuesh still, enregistred in minde  
Of thankfull Crewe, who though his paines no small aduantage finde.  
And so farre forth as mortall wighthes may possibly procure  
A lasting life here on this earth, proceeds from learning sure.  
Whereby a man doth in some sort himselfe immortall make,  
Keeping his name, his fame and state from death of L E T H E lake.  
Yea, written Workes (which rightly may bee termed the birth of wit)  
To eternize their fathers fame, are knowne to bee more fit  
Then carnall children can nor may promote the same or kinde  
Of fleshy parents: leauing nought but pelfe and Trash behinde.  
Nowe, as wee may a Lyon soone discerns euen by his pawe,  
So by this Worke we quickly may a iudgement certaine drawe,  
What kinde of man this Author was, and what a pleasaunt vaine  
Of fancies forge and modest mirth lay lodged in his braine.  
And if that any wrangling wretch, or churlishe chattering Clowne  
(For none els will) dare peeuishly heereat to winch or frowne,  
Or thinke it stuffe of small auaille: or Theme of ease to write:  
Such Curres must suffred bee to barke: alas they cannot bite.  
But those that wise and learned be, and knowe white chalke from cheefe,  
Can sell full well what toile belongs vnto such Bookes as theese.  
Let him therefore that gathred first these Prouerbes fine and braue  
Wish roundly couched Epigrammes, a friendly censure haue.  
That others may of Ashes his, bee raisde, like paines to take,  
In hope to worke their Countries weale, and so an end I make.

1598.

THOMAS NEVVTONVS,  
Cestreshyrius,

AN  
EPILOGUE OR CONCLUSION  
ON OF THIS WORKE

Tho. Newton



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THOMAS NEWTON  
Glossophylus

